

BLESSED BE GOD

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BLESSED BE GOD

REGULAR AND SPECIAL PRAYERS
POPULAR DEVOTIONS
FAVORITE NOVENAS

MEDITATIONS AND READINGS FROM
THE HOLY BIBLE AND
THE IMITATION OF CHRIST

EPISTLES AND GOSPELS FOR SUNDAYS
AND HOLYDAYS



BLESSED BE GOD

A COMPLETE CATHOLIC PRAYER BOOK

By REV. CHARLES J. CALLAN, O.P.
and REV. JOHN A. McHUGH, O.P.



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Nihil Obstat

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Nihil Obstat

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LAY BAPTISM

PROVIDED an infant or adult is in danger of dying before a priest can be procured, any other person, whether man, woman, or child, may baptize in the following manner:

While pouring common water on the head or face of the person, pronounce the words:

I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

Table of Feasts and Fasts

Holydays of Obligation

All Sundays of the Year
Circumcision, Jan. 1st

Ascension Day

Assumption, Aug. 15th

All Saints, Nov. 1st

Immaculate Conception, Dec. 8

Christmas Day, Dec. 25th

Days of Abstinence

All Fridays of the Year

Exception: Holydays of Obligation are never
days of Fast or Abstinence.

Days of Fast and Abstinence

Ash Wednesday

Wednesdays* and Fridays of Lent

Ember Days

Vigils of Pentecost, Assumption, All Saints
and Christmas

Days of Fast Only

The Days of Lent besides those just men-
tioned

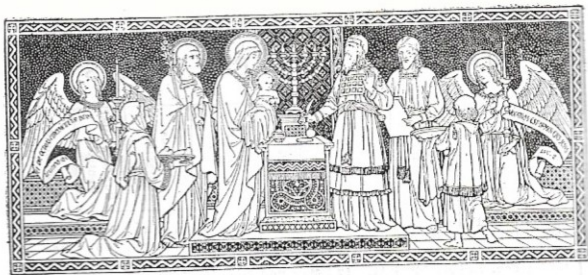
There is no Fast or Abstinence on Sundays
and Holydays.

*By special Indult granted to the Hierarchy of the United States
consequently the Universal Law specifying Saturday is not enforced in
this country.

TABLE OF MOVEABLE FEASTS

Year of our Lord.	Sep-tuagesima Sunday.	Ash Wednesday.	Easter Sunday.	Ascension Day.	Whitsun- day.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1924	Feb. 17	Mar. 5	Ap. 20	May 29	June 8	June 19	24	Nov. 30
1925	Feb. 8	Feb. 25	Ap. 12	May 21	May 31	June 11	25	Nov. 29
1926	Jan. 31	Feb. 17	Ap. 4	May 13	May 23	June 3	26	Nov. 28
1927	Feb. 13	Mar. 2	Ar. 17	May 26	June 5	June 16	24	Nov. 27
1928	Feb. 5	Feb. 22	Ap. 8	May 17	May 27	June 7	26	Dec. 2
1929	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1930	Feb. 16	Mar. 5	Ap. 20	May 29	June 8	June 19	24	Nov. 30
1931	Feb. 1	Feb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1932	Jan. 24	Feb. 10	Mar. 27	May 5	May 15	May 26	27	Nov. 27
1933	Feb. 12	Mar. 1	Ap. 16	May 25	June 4	June 15	25	Dec. 3
1934	Jan. 28	Feb. 14	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1935	Feb. 17	Mar. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1936	Feb. 9	Feb. 26	Ap. 12	May 21	May 31	June 11	25	Nov. 29
1937	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1938	Feb. 13	Mar. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1939	Feb. 5	Feb. 22	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1940	Jan. 21	Feb. 7	Mar. 24	May 2	May 12	May 23	28	Dec. 1
1941	Feb. 9	Feb. 26	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1942	Feb. 1	Feb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1943	Feb. 21	Mar. 10	Ap. 25	June 3	June 13	June 24	23	Nov. 28
1944	Feb. 6	Feb. 23	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1945	Jan. 28	Feb. 14	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1946	Feb. 17	Mar. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1947	Feb. 2	Feb. 19	Ap. 6	May 15	May 26	June 5	26	Nov. 30
1948	Jan. 25	Feb. 11	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1949	Feb. 13	Mar. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1950	Feb. 5	Feb. 22	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1951	Jan. 21	Feb. 7	Mar. 25	May 3	May 13	May 24	28	Dec. 2
1952	Feb. 10	Feb. 17	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1953	Feb. 1	Feb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1954	Feb. 14	Mar. 3	Ap. 18	May 27	June 6	June 17	24	Nov. 28
1955	Feb. 6	Feb. 23	Ap. 10	May 19	May 29	June 9	25	Nov. 27

The first year in each of the above divisions is Leap Year.



JANUARY

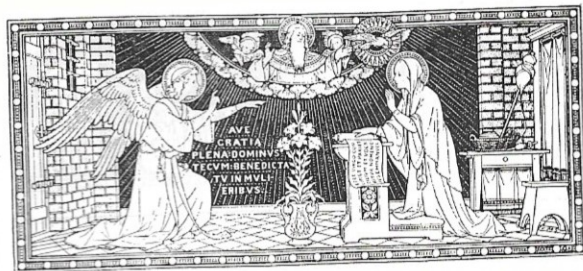
1. ✠CIRCUMCISION OF OUR LORD.
Sunday between Circumcision and Epiphany: Feast of the Most Holy Name of Jesus.
2. Octave of St. Stephen, *First Martyr*.
3. Octave of St. John, *Ap. and Evangelist*.
4. Octave of Holy Innocents, *MM*.
5. Eve of Epiphany.
6. Epiphany of our Lord.
Sunday within Octave of Epiphany: Feast of the Holy Family.
7. Of the Octave.
8. Of the Octave.
9. Of the Octave.
10. Of the Octave.
11. Of the Octave.
12. Of the Octave.
13. Octave of Epiphany.
14. St. Hilary, *B.C.D.*
15. St. Paul, *First Hermit, C.*
16. St. Marcellus, *P.M.*
17. St. Anthony, *Abbot*.
18. St. Peter's Chair at Rome.
19. SS. Marius, Martha, Audifax, Abachum *MM*.
20. SS. Fabian, Pope, and Sebastian, *MM*.
21. St. Agnes, *V.M.*
22. SS. Vincent and Anastasius, *MM*.
23. St. Raymond of Pennafort, *C.*
24. St. Timothy, *B.M.*
25. Conversion of St. Paul, *Ap.*
26. St. Polycarp, *B.M.*
27. St. John Chrysostom, *B.C.D.*
28. St. Agnes, *V.M.*, the second time.
29. St. Francis of Sales, *B.C.D.*
30. St. Martina, *V.M.*
31. St. Peter Nolasco, *C.*



FEBRUARY

1. St. Ignatius, *B.M.*
2. Purification of the B. V. M.
3. St. Blase, *B.M.*
4. St. Andrew Corsini, *B.C.*
5. St. Agatha, *V.M.*
6. St. Titus, *B.C.*
7. St. Romuald, *Abbot*.
8. St. John of Matha, *C.*
9. St. Cyril of Alexandria, *B.C.D.*
10. St. Scholastica, *V.*
11. Apparition of the Immaculate Virgin Mary.
(Feast of Our Lady of Lourdes.)
12. The Seven Holy Founders of the Order of Servites, *CC*.
- 13.
14. St. Valentine, Priest, *M.*
15. SS. Faustinus and Jovita, *MM*.
- 16.
- 17.
18. St. Simeon, *B.M.*
- 19.
- 20.
- 21.
22. St. Peter's Chair at Antioch.
23. St. Peter Damian, *B.C.D.* Vigil.
24. St. Matthias, *Ap.**
- 25.
- 26.
- 27.
- 28.

*In Leap Year, on the 25th.



MARCH

- 1.
- 2.
- 3.
4. St. Casimir, C.
- 5.
6. SS. Perpetua and Felicity, *MM.*
7. St. Thomas Aquinas, *C.D.*
8. St. John of God, C.
9. St. Frances of Rome, *W.*
10. The Forty Martyrs.
- 11.
12. St. Gregory the Great, *P.C.D.*
- 13.
- 14.
- 15.
- 16.
17. St. Patrick, *B.C.*, Apostle of Ireland.
18. St. Cyril of Jerusalem, *B.C.D.*
19. ST. JOSEPH, SPOUSE OF THE B.V.M.
- 20.
21. St. Benedict, *Abbot.*
- 22.
- 23.
24. St. Gabriel, Archangel.
25. ANNUNCIATION OF THE B. V. M.
- 26.
27. St. John Damascene, *C.D.*
28. St. John Capistran, C.
- 29.
- 30.
31. Friday after Passion Sunday: The Seven Sorrows of the B. V. M.



APRIL

- 1.
2. St. Francis of Paula, C.
- 3.
4. St. Isidore, *B.C.D.*
5. St. Vincent Ferrer, C.
- 6.
- 7.
- 8.
- 9.
- 10.
11. St. Leo the Great, *P.C.D.*
- 12.
13. St. Hermenegild, *K.M.*
14. St. Justin, *M.*
- 15.
- 16.
17. St. Anicetus, *P.M.*
- 18.
- 19.
- 20.
21. St. Anselm, *B.C.D.*
22. SS. Soter and Caius, *PP., MM.*
23. St. George, *M.*
24. St. Fidelis of Sigmaringen, *M.*
25. St. Mark, Evangelist.
26. SS. Cletus and Marcellinus, *PP., MM.*
- 27.
28. St. Paul of the Cross, C.
29. St. Peter, *M.*
30. St. Catherine of Siena, *V.*
- Wednesday of the second week after the Octave of Easter: Solemnity of St. Joseph, Patron of the Universal Church.
- Wednesday of the third week after the Octave of Easter: Octave Day of St. Joseph.



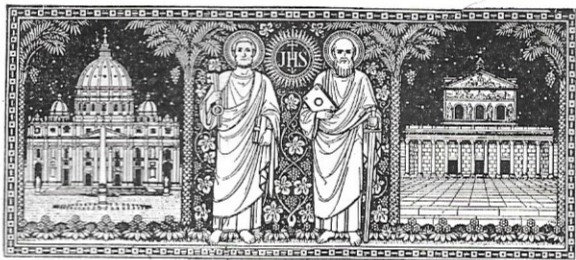
MAY

1. SS. Philip and James, *A pp.*
 2. St. Athanasius, *B.C.D.*
 3. Finding of the Holy Cross.
 4. St. Monica, *W.*
 5. St. Pius V., *P.C.*
 6. St. John before the Latin Gate.
 7. St. Stanislaus, *B.M.*
 8. Apparition of St. Michael, *Archangel.*
 9. St. Gregory Nazianzen, *B.C.D.*
 10. St. Antoninus, *B.C.*
 - 11.
 12. SS. Nereus, Achilleus and Comp., *MM.*
 - 13.
 14. St. Boniface, *M.*
 15. St. John Baptist de la Salle, *C.*
 16. St. Ubald, *B.C.*
 17. St. Paschal Baylon, *C.*
 18. St. Venantius, *M.*
 19. St. Peter Celestin, *P.C.*
 20. St. Bernardine of Siena, *C.*
 - 21.
 - 22.
 - 23.
 - 24.
 25. St. Gregory VII., *P.C.*
 26. St. Philip Neri, *C.*
 27. St. Bede the Venerable, *C.D.*
 28. St. Augustine of Canterbury, *B.C.*
 29. St. Mary Magdalen of Pazzi, *V.*
 30. St. Felix I., *P.M.*
 31. St. Angela of Merici, *V.*
- Friday after the Octave of Corpus Christi:
Feast of the Sacred Heart of Jesus.



JUNE

- 1.
2. SS. Marcellinus and Peter, and Erasmus, *B.M.M.*
- 3.
4. St. Francis Caracciolo, *C.*
5. St. Boniface, *B.M.*
6. St. Norbert, *B.C.*
- 7.
- 8.
9. SS. Primus and Felician, *MM.*
10. St. Margaret of Scotland, *Q.W.*
11. St. Barnabas, *A p.*
12. St. John of St. Facundo, *C.*
13. St. Anthony of Padua, *C.*
14. St. Basil the Great, *B.C.D.*
15. SS. Vitus, Modestus, and Crescentia, *MM.*
- 16.
- 17.
18. St. Ephraem the Syrian, *Deacon, C.D.*
19. St. Juliana Falconieri, *V.*
20. St. Silverius, *P.M.*
21. St. Aloysius Gonzaga, *C.*
22. St. Paulinus, *B.C.*
23. Eve of St. John the Baptist.
24. Birthday of St. John the Baptist.
25. St. William, *Abbot.*
26. SS. John and Paul, *MM.*
27. Of the Octave.
28. St. Irenaeus, *B.M.* Vigil.
29. SS. PETER AND PAUL, *A p.*
30. Commemoration of St. Paul, *A p.*



JULY

1. *The Most Precious Blood.*
2. Visitation of the B. V. M.
3. St. Leo II, *P.C.* of the Octave of SS. Peter and Paul.
4. Of the Octave.
5. St. Anthony Mary Zaccaria, *C.*
6. Octave of SS. Peter and Paul, *App.*
7. SS. Cyril and Methodius, *BB., CC.*
8. St. Elizabeth of Portugal, *Q.W.*
- 9.
10. Seven Brothers, *MM.*, and SS. Rufina and Secunda, *VV., MM.*
11. St. Pius I., *P.M.*
12. St. John Gualbert, *Abbot.*
13. St. Anaclethus, *P.M.*
14. St. Bonaventure, *B.C.D.*
15. St. Henry, *E.C.*
16. Our Lady of Mount Carmel.
17. St. Alexius, *C.*
18. St. Camillus of Lellis, *C.*
19. St. Vincent of Paul, *C.*
20. St. Jerome Amilian, *C.*
21. St. Praxedes, *V.M.*
22. St. Mary Magdalen, *Penitent.*
23. St. Apollinaris, *B.M.*
24. Eve of St. James.
25. St. James, *Ap.*
26. St. Anne, Mother of the B. V. M.
27. St. Pantaleon, *M.*
28. SS. Nazarius and Celsus, *MM.*, St. Victor I., *P.M.*, St. Innocent I., *P.C.*
29. St. Martha, *V.*
30. SS. Abdon and Sennen, *MM.*
31. St. Ignatius of Loyola, *C.*



AUGUST

1. St. Peter's Chains.
2. St. Alphonsus Liguori, *B.C.D.*
3. Finding of St. Stephen, *First Martyr.*
4. St. Dominic, *C.*
5. Our Lady of the Snows.
6. *Transfiguration of our Lord.*
7. St. Cajetan, *C.*
8. SS. Cyriacus and others, *MM.*
9. Eve of St. Lawrence.
10. St. Lawrence, *M.*
11. SS. Tiburtius and Susanna, *V., MM.*
12. St. Clare, *V.*
13. SS. Hippolytus and Cassian, *MM.*
14. Eve of the Assumption.
15. **ASSUMPTION OF THE B. V. M.**
16. St. Joachim, *Father of the B.V. M.*
17. St. Hyacinth, *C.*
18. Of the Octave.
19. Of the Octave.
20. St. Bernard, *Abbot, C.D.*
21. St. Jane Frances de Chantal, *W.*
22. Octave of the Assumption.
23. St. Philip Benizi, *C. Vigil.*
24. St. Bartholomew, *Ap.*
25. St. Louis of France, *K.C.*
26. St. Zephyrinus, *P.M.*
27. St. Joseph Calasactius, *C.*
28. St. Augustine, *B.C.D.*
29. Beheading of St. John the Baptist.
30. St. Rose of Lima, *V.*
31. St. Raymond Nonnatus, *C.*



SEPTEMBER

1. St. Giles, *Abbot*.
2. St. Stephen of Hungary, *K.C.*
- 3.
- 4.
5. St. Lawrence Justinian, *B.C.*
- 6.
- 7.
8. Birthday of the B. V. M.
9. St. Gorgonius, *M.*
10. St. Nicholas of Tolentino, *C.*
11. SS. Protus and Hyacinth, *MM.*
12. Most Holy Name of Mary.
- 13.
14. Exaltation of the Holy Cross.
15. Seven Sorrows of the B. V. M.
16. SS. Cornelius, *P.*, and Cyprian, *B.M.M.*
17. The Stigmata of St. Francis, *C.*
18. St. Joseph of Cupertino, *C.*
19. SS. Januarius, *B.*, and Companions, *MM.*
20. SS. Eustace and Companions, *MM.* Vigil.
21. St. Matthew, *Ap.* and *Evangelist*.
22. St. Thomas of Villanova, *B.C.*
23. St. Linus, *P.M.*
24. Our Lady of Ransom.
- 25.
26. SS. Cyprian and Justina, *V.*, *MM.*
27. SS. Cosmas and Damian, *MM.*
28. St. Wenceslaus of Bohemia, *K.M.*
29. Dedication of St. Michael, *Archangel*.
30. St. Jerome, *C.D.*



OCTOBER

1. St. Remy, *B.C.*
2. Holy Guardian Angels.
- 3.
4. St. Francis of Assisi, *C.*
5. St. Placid and Companions, *MM.*
6. St. Bruno, *C.*
7. Feast of the Most Holy Rosary of the B. V. M.
8. St. Bridget of Sweden, *W.*
9. SS. Denys, *B.*, and Companions, *MM.*
10. St. Francis Borgia, *C.*
- 11.
- 12.
13. St. Edward, *K.C.*
14. St. Callistus, *P.M.*
15. St. Teresa, *V.*
- 16.
17. St. Hedwig, *W.*
18. St. Luke, *Evangelist*.
19. St. Peter of Alcantara, *C.*
20. St. John Cantius, *C.*
21. St. Hilarion, *Abbot*.
- 22.
- 23.
24. St. Raphael, *Archangel*.
25. SS. Chrysanthus and Daria, *MM.*
26. St. Evaristus, *P.M.*
27. Eve of SS. Simon and Jude.
28. SS. Simon and Jude, *App.*
- 29.
- 30.
31. Eve of All Saints.



NOVEMBER

1. ✠ALL SAINTS' DAY.
2. All Souls' Day.
3. Of the Octave.
4. St. Charles Borromeo, *B.C.*
5. Of the Octave.
6. Of the Octave.
7. Of the Octave.
8. Octave of All Saints.
9. Dedication of St. John Lateran Basilica.
10. St. Andrew Avellino, *C.*
11. St. Martin of Tours, *B.C.*
12. St. Martin I., *P.M.*
13. St. Diego, *C.*
14. St. Josaphat, *B.M.*
15. St. Gertrude, *V.*
- 16.
17. St. Gregory the Wonder-Worker, *B.C.*
18. Dedication of SS. Peter and Paul's Basilica.
19. St. Elizabeth of Hungary, *W.*
20. St. Felix of Valois, *C.*
21. Presentation of the B. V. M.
22. St. Cecilia, *V.M.*
23. St. Clement, *P.M.*
24. St. John of the Cross, *C.*
25. St. Catherine, *V.M.*
26. St. Sylvester, *Abbot.*
- 27.
- 28.
29. Eve of St. Andrew
30. St. Andrew, *Ap.*



DECEMBER

- 1.
2. St. Bibiana, *V.M.*
3. St. Francis Xavier, *C.*
4. St. Peter Chrysologus, *B.C.D.*
5. St. Sabbas, *Abbot.*
6. St. Nicholas, *B.C.*
7. St. Ambrose, *B.C.D.* Vigil.
8. ✠IMMACULATE CONCEPTION OF THE B. V. M. PATRONAL FEAST OF THE U. S.
9. Of the Octave.
10. Of the Octave.
11. St. Damasus I., *P.C.*
12. Of the Octave.
13. St. Lucy, *V.M.*
14. Of the Octave.
15. Octave of the Immaculate Conception.
16. St. Eusebius, *B.M.*
- 17.
- 18.
- 19.
20. Eve of St. Thomas.
21. St. Thomas, *Ap.*
- 22.
- 23.
24. Christmas Eve.
25. ✠CHRISTMAS DAY.
26. St. Stephen, *First Martyr.*
27. St. John, *Ap. and Evangelist.*
28. The Holy Innocents, *M.M.*
29. St. Thomas of Canterbury, *B.M.*
30. Of the Octave.
31. St. Sylvester, *P.C.*

A BRIEF STATEMENT OF CHRISTIAN DOCTRINE

The Ten Commandments of God — Exodus xx

1. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of fathers upon their children, unto the third and fourth generation of those that hate me; and showing mercy unto thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath-day. Six days shalt thou labor, and shalt do all thy works; but on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

The Six Precepts of the Church

1. To hear Mass on Sundays, and all holydays of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive the blessed Eucharist at Easter.

5. To contribute to the support of our pastors.

6. Not to solemnise marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church; nor clandestinely.

Seven Sacraments

Baptism.....Matt. xxviii. 19.

Confirmation.....Acts viii. 17.

Eucharist.....Matt. xvi. 26.

Penance.....John xx. 23.

Extreme Unction.....James v. 14.

Holy Orders.....Luke xxii. 19.

Matrimony.....Matt. xix. 6.

The Three Theological Virtues

Faith — Hope — and Charity

The Four Cardinal Virtues

Prudence — Justice — Fortitude — and Temperance

The Seven Gifts of the Holy Ghost — Isa. xi. 2, 3

Wisdom,

Understanding,

Counsel,

Fortitude,

Knowledge,

Piety,

The fear of the

Lord.

The Twelve Fruits of the Holy Ghost

Charity,	Longanimity,	Fidelity,
Joy,	Goodness,	Modesty,
Peace,	Benignity,	Continency,
Patience,	Mildness,	Chastity.

The Spiritual Works of Mercy

To counsel the doubtful,	To forgive offenses,
To instruct the ignorant,	To bear wrongs patiently,
To admonish sinners,	To pray for the living and
To comfort the afflicted,	the dead.

The Corporal Works of Mercy

To feed the hungry,	To visit the sick,
To give drink to the thirsty,	To visit the captive,
To clothe the naked,	and
To harbor the harborless,	To bury the dead.

The Eight Beatitudes — Matt. v

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

The Seven Deadly Sins, and the opposite Virtues

Pride,	Contrary Virtues	Humility.
Covetousness,		Liberality.
Lust,		Chastity.
Anger,		Meekness.
Gluttony,		Temperance.
Envy,		Brotherly love.
Sloth,		Diligence.

Sins against the Holy Ghost

Presumption of God's mercy — Despair — Impugning the known truth — Envy at another's spiritual good — Obstinacy in sin — Final impenitence.

Sins crying to Heaven for Vengeance

Wilful murder — The sin of Sodom — Oppression of the poor — Defrauding laborers of their wages.

Nine Ways of being accessory to another's Sin

By counsel — By command — By consent — By provocation — By praise or flattery — By concealment — By partaking — By silence — By defence of the ill done.

Three Eminent Good Works

Alms-deeds, or works of mercy — Prayer — and Fasting.

The Evangelical Counsels

Voluntary poverty — Chastity — and Obedience.

The Four Last Things to be Remembered

Death — Judgment — Hell — and Heaven.

HOW TO PRAY

The Nature of Prayer

PRAYER is a communing with God. It is sweet converse held between the soul and its Maker, whether by means of words or thoughts only. It is a lifting of our minds and hearts to the loving and almighty Father Who made us, in order to praise and adore Him for all His greatness and goodness, to thank Him for the unbounded and numberless benefits we have received from Him, to petition His bounty for the many favors we need and to ask His pardon for our offenses. As a child goes to its father to express its filial love and devotion and to obtain the satisfaction of its wants, as a friend talks to a friend, so in prayer the pious soul speaks to God and communes with its Creator.

The Kinds of Prayer

THERE are two general kinds of prayer, mental and vocal. The first consists in thought only, as when we think reverently of God, of His eternity, immensity, power, goodness, mercy, and the like; or whenever our mind dwells with pious reflection on divine things, such as the Holy Sacrifice of the Mass, the Sacraments, the Blessed Virgin or the saints, the future state of souls, heaven, purgatory, and the life to come. The contemplation of God, of His

attributes, or of any divine truths, which arouses pious affections or occasions good resolutions, comes under the head of mental prayer. As we can reflect in our own way and with sentiments of love on the persons of our friends and relatives who are far away, as we can think of their qualities of mind and soul, of all they have done or been to us, so in our minds alone, without the use of words, we can think affectionately and interestedly of God and of divine truths; and this is what is meant by mental prayer. No special method or system is required for this act of religion. Neither is it necessary to single out for our meditation any particular divine subject. Rather we should dwell on those mysteries which appeal to us most, and from contemplation of which we derive most spiritual fruit. Doubtless the life of our divine Saviour is the most attractive and fruitful subject of our pious thoughts, since it is the easiest to dwell on and the most universal in its appeal.

Vocal prayer adds to mental prayer the use of words, or external expression of our thoughts. Its usefulness lies in the fact that it helps the mind to fix and hold attention, that it reinforces our thoughts thus increasing fervor and devotion, and that it joins the homage of the body to that of the soul. Here again, for private prayer, no special form is required, no particular words or expressions are necessary, although the most beautiful vocal prayers are those which have been handed down to us from our Lord, the Holy Scriptures and the Church.

The Benefits of Prayer

FROM its very nature we can understand how rich in benefits is prayer. It honors God and helps us both in soul and body. We are God's children, and as a child honors its father by speaking reverently to him, by manifesting its love for him, by showing that it depends upon him for its needs and by begging forgiveness of offenses committed, so do we in these various ways give honor to God through prayer. Moreover, by this holy exercise we obtain for ourselves all we need both spiritually and temporally; we are strengthened against temptation and our natural weaknesses; our life is ennobled and filled with virtues and we are better fitted for heaven. In the words of St. Lawrence Justinian, prayer "pleases God, gets what it asks, overcomes enemies, changes man." Rightly, then, has it been called incense ascending before the throne of God, or a golden key which unlocks for us the treasures of heaven.

The Necessity of Prayer

GOD has not merely counseled, but has commanded us to have recourse to prayer: "We ought always to pray, and not to faint" (Luke xviii. 1); "Ask, and it shall be given you" (Matt. vii. 7). Again, we are dependent creatures, and as such are bound to render honor and gratitude to the Author of our being. We are frail creatures, subject to all kinds of infirmities and unable to do anything meritorious of eternal life

without God's grace. Since, therefore, God has decreed to give His special help only to those who seek it, prayer becomes a necessity, if we are to save our souls. "He who prays," says St. Alphonsus, "will certainly be saved; he who does not, will certainly be damned."

The Simplicity of Prayer

PEOPLE often find it difficult to pray because they have an exaggerated notion of prayer, not really understanding what it means and erroneously believing that it consists in very lofty thoughts, which must be expressed in correspondingly elevated words and sentences; whereas the very opposite is the truth. How simple are the Our Father and the Hail Mary! How unaffected the thoughts and the words of the centurion, the leper, the blind man, and others mentioned in the Gospel, who sought help from our Lord and were heard!

Neither is it necessary for a prayer to be long to be perfect; it need not be said in any particular place or at any special time; nor need it be said kneeling, or standing. We may turn our hearts to God at all times, in all places, and in any posture of body, whether we be in the street or in the church, at home or abroad; and this is not only prayer, but devout prayer.

How to Pray Well

PRAYER means simple, loving converse between the soul and God, as between a child and

its father, yet it is quite obvious that certain dispositions of soul are indispensable to this holy exercise. The Sacred Scriptures admonish us, in the first place, to prepare ourselves: "Before prayer prepare thy soul, and be not as a man that tempteth God" (Ecclus. xviii. 23). This preparation is not difficult, consisting simply in humility, sorrow for sin, a wish to improve our lives, confidence in God and His mercy and freedom from hatred of our neighbor. During prayer the chief things required are: a realization of the presence of God, attention to what we are saying, sincerity and fervor. If, while praying, we are purposely or consciously distracted we become like those irreligious worshipers, of whom our Lord said: "This people honoreth Me with their lips, but their heart is far from Me" (Matt. xv. 8). Finally, for good prayer it is necessary that we pray with entire submission to the will of our heavenly Father who knows what is best for us, and with perseverance, which means that we should continue to implore God's help and grace as long as we live. Christ the Lord has said: "We ought always to pray" (Luke xviii. 1). Our prayers will be greatly enhanced in value and efficacy, if we add to them works of charity and mortification.

To Whom We Should Pray

PRAYER should primarily be directed to God in the Three Persons of the Blessed Trinity; but since the fruitfulness of our supplications depends solely on the merits of Christ, our

Redeemer and Advocate with the Father, we should offer them in His Name. Thereby they acquire the weight and influence which make them pleasing to the Father. It is also useful to invoke the intercession of the Blessed Virgin and the saints, who are God's special friends, and as such enjoy not only great power with the Almighty, but are deeply interested in our welfare and we address our prayers to them requesting their intercession with God in our behalf for favors both temporal and spiritual.

For What We Should Pray

THAT most perfect of prayers, the Our Father, contains all the things for which we should pray, and also indicates the order of importance according to which our requests should be made. Therefore, in the first of the seven petitions which constitute this the best of prayers we say, "Hallowed be Thy Name," thus asking that God be acknowledged and glorified and praised throughout the earth. In the second petition we say, "Thy kingdom come," that is, may we one day possess the kingdom of heaven, which God has prepared for us. And since this great kingdom can only be entered and enjoyed by those who do God's will here on earth, we say in the third petition, "Thy will be done," begging that we may be enabled at all times to keep His commandments. In the fourth petition we ask for our daily bread, that is, we beg of God those temporal and spiritual necessities without which

we can sustain neither the life of our bodies nor that of our souls.

Thus far in the Lord's Prayer we have been seeking good things. Next we ask to be preserved from evils of soul and body, imploring deliverance from our trespasses and sins which would exclude us from the kingdom of God. We then pray for victory over temptation which would hinder us from doing God's will. In concluding this beautiful prayer, we ask to be delivered from all those evils which might imperil our spiritual or temporal life, such as sudden death, famine, war, pestilence and the like.

For Whom We Should Pray

BY the use of the word "our" in the Lord's Prayer it is clear that God wishes us to pray not only for ourselves, but for others, and therefore it is also our duty to offer supplications for all mankind, imploring for them first spiritual, then temporal benefits. In a special manner, however, we are bound to pray for our relatives, pastors, friends and benefactors, for our country and its rulers, for the just and the faithful departed, for enemies and sinners.

We should not omit offering frequent prayers of thanksgiving for the numerous and weighty blessings which God continually bestows upon us and on the whole human race, and thanking Him particularly for the crowns of victory and glory with which He has adorned the Blessed Virgin and the saints. Thanksgiving and peti-

tion are, indeed, the two principal parts of prayer, the former being quite as necessary as the latter. In fact, if we are not grateful for God's benefits, how may we expect that He will heed our petitions? The one, therefore, is indispensable to the other.

Conclusion

LET us with all confidence have recourse to prayer, being assured, as St. Bernard says, that "God will grant what we ask or something better." In seeking the aid of men we often are disappointed, either because they are unable to give what we request, or because they are unwilling to help us. Not so with God, Who is both almighty and all good. Moreover, we have the solemn promise of Christ confirmed by His oath, that God is always ready to hear and answer us: "Amen, amen, I say to you, if you ask the Father anything in My Name, He will give it you" (John xvi. 23). Our Lord is our advocate with the Father; hence when, with piety and perseverance, we ask for anything that is necessary for our salvation, it is impossible not to be heard. "Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid" (Heb. iv. 16).

THE HEROIC ACT OF CHARITY

This act consists in offering to the Divine Majesty for the souls in Purgatory all the satisfactions of our works and our indulgences throughout life, as well as all the suffrages that shall be offered for us after death. It is a laudable custom to make this offering through the hands of the Blessed Virgin, that she may apply our satisfactions as she may elect.

The Heroic Act is not a giving over of our merits, nor does it deprive ourselves of the benefit of our prayers; but only a surrender of the remission of temporal punishment due to sin which would otherwise belong to ourselves. On the contrary, those who make this act gain for themselves special merits and the particular blessing of God. It is well to renew it frequently. No special form of words is required, but the following may be used:

O HEAVENLY Father, in union with the merits of Jesus and Mary, I offer Thee, for the poor souls in Purgatory, all the works of satisfaction of my entire life, as well as all the satisfactory works that will be offered for me after my death. These works I surrender into the most pure hands of the immaculate Virgin Mary, that she may apply them to those souls which, according to her wisdom and motherly love, should be first delivered from Purgatory. Graciously accept, O my God, this offering, and may it win for me Thy constant favor.

(A plenary indulgence for the souls in Purgatory may be gained by those who make this act (1) whenever they go to Holy Communion, (2) whenever, for the souls in Purgatory, they assist at Mass on a Monday, or, if this is not possible, on a Sunday. Conditions: Visit to a church and prayer therein for the Pope. — Pius X. Feb. 20, 1907.)



Morning Prayers

Morning prayers should comprise adoration of the Divine Majesty, thanksgiving for His protection during the night, and consecration of the day to God's service. Each day, as it comes, may be the last one of our earthly lives. We should, therefore, try to keep it free from sin and fill it with good works, fruitful unto life eternal. To this end we must purpose to please our heavenly Father and implore His help and blessing for the day.

On awakening turn your thoughts immediately to God, and, making the Sign of the Cross, say:

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Ind. of 50 days is granted for making the Sign of the Cross; and of 100 days, if it be done with holy water. The words must in either case be said. — Pius IX. July 28, 1863; March 23, 1866.)

On rising from your bed, say:

IN the Name of our Lord Jesus Christ crucified, I arise. May He bless, govern, and preserve me, and bring me to everlasting life. Amen.

On kneeling down try to put yourself in the presence of God, realizing that He is before you, that He sees all your thoughts, and is anxious to hear and help you. Then say:

FREE my mind, O Lord, from all distracting thoughts, and enable me to pray at all times with attention and devotion, so that I may deserve to be heard by Thee. I offer Thee my prayers in union with that divine intention with which Thou Thyself, while on earth, didst render praises to God.

ACTS OF ADORATION AND THANKSGIVING

BLESSED be the holy and undivided Trinity, now and forevermore. Amen.

Unto the King of ages, the immortal, invisible, and only God, be honor and glory forever and ever.

I thank Thee, O my Father, for the innumerable favors and benefits which I have received from Thy loving kindness and mercy, especially for having preserved me this night.

Glory be to the Father Who has created me, glory be to the Son Who has redeemed me, glory be to the Holy Ghost Who has sanctified me.

MORNING OFFERING

O JESUS, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates and in particular for the intention of the Apostleship of Prayer.

Prayers to be Said Every Day

The Lord's Prayer

OUR Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

The Angelical Salutation

HAIL, Mary, full of grace! the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He arose again from the dead: He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Confiteor

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, ✠ absolution, and remission of all my sins. Amen.

AN ACT OF FAITH

O MY God, I firmly believe all the sacred truths which Thy holy Catholic Church believes and teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived.

AN ACT OF HOPE

O MY God, relying on Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting; through the merits of Jesus Christ, our Lord and Saviour.

AN ACT OF CHARITY

O MY God! I love Thee above all things with my whole heart and soul, because Thou art all-good, and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

(*Ind. of 7 years and 7 quarantines * for saying the acts of faith, hope and charity, each time. — BENEDICT XIV, Jan. 28, 1756.*)

THE ANGELUS

The Angelus is to be said morning, noon, and evening in memory of the adorable mystery of the Incarnation. On Saturday evening and on Sunday, it should be said standing, otherwise kneeling.

THE angel of the Lord declared unto Mary.
R. And she conceived by the Holy Ghost.
Hail, Mary, etc.

V. Behold the handmaid of the Lord.
R. Be it done unto me according to Thy word.
Hail, Mary, etc.

V. AND THE WORD WAS MADE FLESH.
R. And dwelt among us. Hail, Mary, etc.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

* A quarantine was a forty days' fast on bread and water, joined with other penitential works, which was prescribed by the ancient Church. It usually began on Ash Wednesday, and terminated with the end of Lent. An indulgence of 7 quarantines, therefore, is equal in satisfactory value to seven of these ancient penitential exercises.

Let us Pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and cross, be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

(Ind. of 100 days, each time. — LEO XIII, May 20, 1896.)

THE REGINA COELI

From Holy Saturday noon until Trinity Sunday the following anthem is recited standing instead of the Angelus.

BRIGHT Queen of heaven! your joy declare; Alleluia.

For He, Whom you deserved to bear; Alleluia.
Hath, as He said, rose from the grave; Alleluia.
Petition God our souls to save. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

R. For He hath truly risen. Alleluia.

Let us Pray

O GOD! Who by the Resurrection of our Lord Jesus Christ, Thy Son, hast vouchsafed to rejoice the world, grant, we beseech Thee, that by the intercession of His Virgin Mother, Mary, we may receive the joys of eternal life, through the same Christ, our Lord. Amen.

(Ind. of 100 days, each time. — LEO XIII, May 20, 1896.)

GRACE AT MEALS

Before Meals

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord. Amen.

After Meals

WE give Thee thanks, O almighty God, for all Thy mercies. Who livest and reignest forever and ever. Amen.



Prayers During the Day

On Going Out in the Morning

SHOW me, O Lord, Thy ways, and teach me Thy paths. Direct my steps according to Thy word, that no injustice may rule over me. Make perfect my walking in Thy paths, that my footsteps may not be moved.

Jesus and Mary, we pray, be with us on our way.

To the Guardian Angel

ANGEL of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side
To light and guard, to rule and guide. Amen.

(Ind. of 100 days each time. — LEO XIII. Aug. 19, 1893.)

On Going into Church

O LORD, in the multitude of Thy mercies,
I will enter into Thy house, and worship
Thee in Thy holy temple, and praise Thy name.

At Taking Holy Water

SPRINKLE me, O Lord, with hyssop, and
I shall be cleansed; wash me, and I shall
be made whiter than the snow. Create in me a
clean heart, O God, and renew a right spirit
within me.

Before Work

LOOK upon Thy servants, O Lord, and upon
Thy works, and direct their children. And
let the brightness of the Lord our God be upon
us, and direct Thou the works of our hands over
us; yea, the work of our hands do Thou direct.

Glory be to the Father, etc.

As it was in the beginning, etc.

Before Study or Reading

GRANT me grace, O merciful God, to desire
ardently all that is pleasing to Thee, to
examine it prudently, to acknowledge it truth-
fully, and to accomplish it perfectly, for the
praise and glory of Thy Name. Amen.

(Ind. of 300 days, each time. — LEO XIII. June 21, 1879.)

Ejaculation

Our Lady of good studies, pray for us.

(Ind. of 300 days once a day. — PIUS X. May 22, 1906.)



Indulgenced Ejaculations

1. Blessed be God!

(*Ind. of 50 days.* — PIUS X. *Nov. 28, 1903.*)

2. My God and my all.

(*Ind. of 50 days.* — LEO XIII. *May 4, 1888.*)

3. Praised be Jesus Christ, now and forevermore.

(*Ind. of 100 days.* — CLEMENT XIII. *Sept. 5, 1759.*)

4. My Jesus, Mercy!

(*Ind. of 100 days.* — PIUS IX. *Sept. 24, 1846.*)

5. Eucharistic Heart of Jesus, increase in us our Faith, Hope and Charity.

(*Ind. of 300 days.* — BENEDICT XV. *April 5, 1917.*)

6. May the most just, most high, and most adorable will of God be done in all things, praised and magnified forever.

(*Ind. of 100 days, once a day.* — PIUS VII. *May 19, 1818.*)

7. My Lord, grant that I may love Thee, and that the reward of my love may be to love Thee ever more and more.

(*Ind. of 100 days, once a day.* — LEO XIII. *March 15, 1890.*)

8. Jesus, my God, I love Thee above all things.

(*Ind. of 50 days, each time.* — PIUS IX. *May 7, 1854.*)

9. O Jesus in the Blessed Sacrament have mercy on us.

(*Ind. of 300 days.* — PIUS X. *May 20, 1911.*)

10. Jesus, Son of David, have mercy on me.
(*Ind. of 100 days, once a day.* — LEO XIII. *Feb. 27, 1886.*)

11. Saviour of the world, have mercy on us.
(*Ind. of 50 days, once a day.* — LEO XIII. *Feb. 21, 1891.*)

12. My sweetest Jesus, be not my Judge, but my Saviour.

(*Ind. of 50 days, each time.* — PIUS IX. *Nov. 29, 1853.*)

13. Jesus, Mary, Joseph.

(*Ind. of 7 years and 7 quarantines.* — PIUS X. *June 8, 1906.*)

14. Jesus, Mary, and Joseph, bless us now and at the hour of our death.

(*Ind. of 50 days, each time.* — PIUS VII. *July 2, 1816.*)

15. Jesus, Mary, and Joseph, I give You my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe out my soul in peace with You.

(*Ind. of 300 days, each time.* — PIUS VII. *April 28, 1807.*)





Evening Prayers

We should never neglect our night prayers. First, it is only proper that, when the day is over, we return thanks to God for His help and protection during the day, even for the crosses He may have sent to prove and sanctify us; and secondly, we ought to offer up fervent supplications that we may be protected from harm while we rest. Each night may be our last one here below. We should think of this when saying our evening prayers.

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

AN ACT OF THE PRESENCE OF GOD

O ALMIGHTY and eternal God, Whose majesty filleth heaven and earth, I firmly believe that Thou art here present; that Thine all-seeing eye is upon me; that Thou knowest all things, and art most intimately present in the very center of my soul. I desire to bow down all the powers of my soul to adore Thee; I desire to join my voice with all Thy blessed angels and saints, to praise Thee and glorify Thee now and forever.

AN ACT OF THANKSGIVING

I MOST heartily thank Thee, O Lord, for all Thy mercies and blessings bestowed upon me and upon Thy whole Church; and particularly for those I have received from Thee this day, in watching over me, and preserving me from so many evils, and favoring me with so many graces and inspirations. [*Here pause and meditate on God's mercies.*] Oh, let me never more be ungrateful unto Thee, my God, Who art so good and gracious unto me.

PRAYERS OF SŒUR THÉRÈSE

Love of God

AT the close of evening I shall appear before Thee with empty hands, for I ask not, Lord, that Thou wouldst count my works. All our justice is tarnished in Thy sight. It is therefore my desire to be clothed with Thine own justice and to receive from Thy love the eternal possession of Thyself. I crave no other throne or other crown but Thee, O my Beloved.

Gratitude

O MY God, how good Thou art to me, the victim of Thy merciful love. Now even though Thou dost join physical suffering to the trials of my soul, I cannot say: "*The sorrows of death have encompassed me.*" But I cry out in my gratitude: "*I have gone down into the valley of the shadow of death, yet I fear no evil, because Thou, O Lord, art with me.*"

Hope

H DAY . . . an hour . . . and we shall have reached the port! My God, what shall we see then? What is that life which will never have an end? . . . Jesus will be the soul of our soul. Unfathomable mystery! *"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what great things God hath prepared for them that love Him."*

AN EXAMINATION OF CONSCIENCE

O MY Lord Jesus Christ, Judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech Thee, and give me an humble and contrite heart, that I may see wherein I have offended Thine infinite Majesty, and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

Here pause a moment and consider where and in what company you have been this day. Call to mind the sins committed against God, your neighbor, or yourself; and reflect whether you have fulfilled the duties of your state of life.

Offenses against God: Omission or negligence in religious duties; irreverence and wilful distractions in prayer; lack of confidence and resignation; cursing, swearing, etc.

Against the neighbor: Want of obedience or respect; scandal, hatred, quarreling; stealing, injuries; lies, false reports; jealousy, desire of revenge, etc.

Against self: Vanity, human respect; thoughts, desires or language against purity; intemperance in eating or drinking; laziness and neglect of one's duties.

The Confiteor

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, ✠ absolution, and remission of all my sins. Amen.

AN ACT OF CONTRITION

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

PRAYER FOR THE LIVING

O GOD, hear my prayers on behalf of our Holy Father, the Pope, our Bishops, our clergy, and for all that are in authority over

us. Bless, I beseech Thee, the whole Catholic Church; protect our country; send down Thy benediction, on my parents, my relatives, friends, and benefactors. Protect my home; comfort the poor, the sick, the afflicted, and the agonizing; convert and enlighten heretics and infidels.

**PRAYER FOR THE DEPARTED, ESPECIALLY
OUR FRIENDS AND BENEFACTORS**

*The De Profundis**

(Psalm CXXIX)

OUT of the depths I have cried to Thee,
O Lord; Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplications.

If thou, O Lord, shalt mark iniquities; Lord, who shall stand?

For with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even unto night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Eternal Rest grant unto them, O Lord.

*The Psalms quoted have been newly translated from the Vulgate in the light of the original Hebrew by the authors.

And let perpetual light shine upon them.
May they rest in peace.
O Lord! hear my prayer.
And let my cry come unto Thee.

Let us Pray

O GOD! the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that, through pious supplications, they may obtain that pardon, which they have always desired. Who livest and reignest forever and ever. Amen.

ACTS OF PETITION

VOUCHSAFE, O Lord, this night,
To keep us without sin.

Have mercy upon us, O Lord.

Have mercy upon us.

Let Thy mercy, be upon us, O Lord.

As we have hoped in Thee.

O Lord, hear our prayer.

And let our cry come unto Thee.

Let us Pray

VISIT, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein, to preserve us in peace; and may Thy blessing be always upon us, through our Lord, Jesus Christ.

Save us, O Lord, when we are awake, and keep us while we sleep, that we may watch with Christ, and rest in peace. Amen.

PRAYER OF ST. ALPHONSUS

LORD Jesus Christ, my God, I adore Thee and thank Thee for all the blessings which Thou hast conferred upon me this day. I offer Thee my rest and all the moments of this night, and I beseech Thee to protect me from all sin. Therefore I place myself within the most sacred wound of Thy side, and under the protecting mantle of Mary my Mother.

May Thy holy angels assist me and preserve me in peace. May Thy blessing be upon me forevermore.

(Ind. of 60 days, once a day. — LEO XIII. June 30, 1893.)

After retiring say:

INTO Thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul. In the name of our Lord Jesus Christ crucified, I lay me down to rest. May He bless, govern and protect me; and, after this short pilgrimage, bring me to everlasting happiness. Amen.

OLORD Jesus Christ, Whose unwearied eye neither slumbers nor sleeps, but continually watches in defense of Thy servants; take me and mine, I beseech Thee, into Thy protection, and grant, that whilst my body is asleep, my soul may be awake to Thee, and that I may hereafter behold Thee in that blessed and heavenly country, where Thou, with the Father and the Holy Ghost, rulest eternally, and where all the angels, with the blessed saints, are citizens forever. Amen.



DEVOTIONS FOR CONFESSION

Prayers before Confession

Each confession should be made as carefully as if it were to be the last one of our lives. First, we should beg God's mercy, and ask Him to give us light to know our sins, and grace to detest them; then diligently examine our consciences.

A PRAYER FOR FORGIVENESS

(Psalm L)

HAVE mercy upon me, O God; according to Thy great mercy.

And according to the multitude of Thy tender mercies: blot out my transgression.

Wash me thoroughly from mine iniquity: and cleanse me from my sin.

For I acknowledge my transgression: and my sin is always before me.

Against Thee only have I sinned, and done evil in Thy sight: that Thou mayest be justified when Thou givest sentence, and mayest be victorious when Thou art judged.

For behold, I was born in iniquities: and in sins did my mother conceive me.

For behold, Thou hast loved truth and sincerity: the hidden and secret things of Thy wisdom Thou hast made known unto me.

Thou shalt purify me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness: and the bones that were humbled shall rejoice.

Turn away Thy face from my sins: and blot out all mine iniquities.

Cast me not away from Thy presence: and take not Thy holy Spirit from me.

Restore unto me the joy of Thy salvation: and strengthen me with a willing spirit.

The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise.

INVOCATION OF THE HOLY GHOST

O HOLY SPIRIT, Source of all light, Spirit of wisdom, of understanding, and of knowledge, come to my assistance and enable me to make a good confession. Enlighten me, and help me now to know my sins as one day I shall be forced to recognize them before Thy judgment-seat. Bring to my mind the evil which I have done and the good which I have neglected. Permit me not to be blinded by self-love. Grant me, moreover, heartfelt sorrow for my transgressions, and the grace of a sincere confession, so that I may be forgiven and admitted into Thy friendship.

EXAMINATION OF CONSCIENCE

It is necessary that we tell in confession, as far as we can remember, all the mortal or grievous sins we may have been guilty of since our last worthy confession, giving the number of times each one has been committed. If we have nothing but venial or light sins to tell, it is always well to include one or other of the more serious sins of the past. The following list will help us to know our sins.

Preliminary Examination

When did you make your last confession? Did you have real sorrow for the sins then told? Did you conceal or forget any mortal sin? Have you performed your penance, and done as your confessor directed? Have you really tried to keep your good resolutions?

Table of Sins against the Commandments

FIRST COMMANDMENT: Have you doubted in matters of faith? consulted fortune-tellers? believed in dreams? made use of superstitious practices? gone to places of false worship? belonged to forbidden societies? read anti-Catholic books and papers? neglected your religious instruction? omitted religious duties through human respect? Have you murmured against God, or despaired of His mercy? Or have you rashly presumed on His goodness in committing sin? Have you neglected your daily prayers? been irreverent toward God, sacred persons, places, or things?

SECOND COMMANDMENT: Have you taken the name of God in vain? spoken disrespectfully of the saints or holy things? sworn falsely, rashly,

or in slight and trivial matters? Have you cursed, blasphemed, or caused others to do so?

THIRD COMMANDMENT: Have you kept holy the Sunday and holydays by assisting at Mass with devotion? Have you performed or commanded unnecessary servile work? bought or sold without necessity, or in any other way profaned these days?

FOURTH COMMANDMENT: Have you shown due honor and obedience to your parents, pastors, and other superiors? Have you been respectful to aged persons? Have you had proper care for your children and those dependent upon you, in particular as regards religious training and duties? Have you given them good example?

FIFTH COMMANDMENT: Have you procured, desired, or hastened the death of any one? Have you been guilty of anger, hatred, quarreling, revenge? used provoking language, insulting words, ridicule? refused to speak to others? caused enmities? given scandal?

SIXTH AND NINTH COMMANDMENTS: Have you been guilty of impurity or immodesty in thoughts, words, or actions? Have you put yourself in an occasion of sin by reading bad books, keeping bad company, attending immoral performances, and the like? Have you been an occasion of sin to others by your conversation, dress, actions?

SEVENTH AND TENTH COMMANDMENTS: Have you stolen or retained ill-gotten goods? cheated? refused to pay your just debts? damaged or wasted the property of others? accepted bribes? neglected to make restitution, or to help the

poor? Have you coveted what belongs to others?

EIGHTH COMMANDMENT: Have you borne false witness for or against another? been guilty of detraction, flattery, hypocrisy, lying, rash judgment?

Table of Sins against the Precepts of the Church

1. Have you observed the Sundays and holydays by hearing Mass and avoiding servile works?
2. Have you neglected prescribed fasts and abstinences without sufficient reason?
3. Have you confessed your mortal sins at least once a year?
4. Have you gone to Holy Communion during the Easter time?
5. Have you contributed according to your means to religion and the Church?
6. Have you married not in accordance with the laws of the Catholic Church, or aided others in doing so?

Table of Capital Sins

1. Have you been guilty of pride, vainglory, love of applause, contempt of others?
2. Have you been too eager in seeking the goods of this world, or had your heart set on them?
3. Have you violated the Sixth and Ninth Commandments in any way?
4. Have you been guilty of unreasonable anger, or disagreeableness of disposition?
5. Have you eaten or drunk to excess, or caused others to do so?

6. Have you rejoiced at the misfortune, or been grieved at the success of others?

7. Have you wasted time in idleness and self-indulgence? Have you neglected the duties of your state of life, or performed them remissly? Have you desired to commit sin, or gloried in sin committed?

THE FOUR SINS WHICH CRY TO HEAVEN FOR VENGEANCE

1. Wilful murder.
2. The sin of Sodom.
3. Oppression of the poor.
4. Defrauding the laborer of his wages.

SINS AGAINST THE HOLY GHOST

1. Presumption of God's mercy.
2. Despair.
3. Impugning the known truth.
4. Envy at another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

NINE WAYS OF BEING ACCESSORY TO ANOTHER'S SIN

1. By counsel.
2. By command.
3. By consent.
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By partaking.
8. By silence.
9. By defense of the ill done.

THE SEVEN SPIRITUAL WORKS OF MERCY

1. To admonish sinners.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive all injuries.
7. To pray for the living and the dead.

THE SEVEN CORPORAL WORKS OF MERCY

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To visit and ransom the captives.
5. To harbor the harborless.
6. To visit the sick.
7. To bury the dead.

THE EIGHT BEATITUDES

(Matt. V)

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall be filled.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.

PRAYERS TO OBTAIN CONTRITION

After the examination of conscience it is all-important to awaken true sorrow for the sins committed. This sorrow must always include the resolve to avoid all serious sin in the future, and we should also determine to guard against wilful venial sin. It is well to say an act of contrition before entering the confessional.

PRAYER OF ST. THOMAS AQUINAS

TO Thee, O God, the fount of mercy, I draw near, a sinner. From my uncleanness, therefore, deign Thou to cleanse me. Enlighten my blindness, O sun of justice; bind up my wounds, O eternal physician. Thou King of kings, clothe my nakedness; lead me back, good shepherd, to the fold from which I have strayed; Thou mediator between God and man, clear away my guilt. Have pity, O God, on my misery; grant indulgence to my crimes; restore me life for death, virtue for impiety, and to my obduracy apply Thy saving grace. O Thou most clement one, call me back fleeing from Thee, draw me when resisting, raise me when I fall, support me having risen, and lead me as I walk. Do not forget me when I forget Thee, nor turn Thou away when I forsake Thee; despise me not in the midst of my sins. By sinning I have offended Thee, my God, I have injured my neighbor, I have wounded myself. By my very weakness, O my God, have I sinned against Thee, the Father almighty; out of my ignorance, against Thee, the all wise Son; through my malice, against Thee, meek Spirit of God. Thus have I offended Thee, most excellent Trinity. Alas for my misery! How many and what great faults of divers kinds I have committed! I have abandoned Thee, O Lord; I have murmured against Thy goodness; and when confronted by base pleasure, or deterred by misfortune, I have preferred rather to lose Thee than to forego the things that allure, to offend Thee than to incur the things that I fear. O my God, how far I have

gone astray in word and deed! I have sinned in secret and in public contumaciously. Hence, I beseech Thee that, because of my weakness, Thou wilt not regard my iniquity, but Thine own immense goodness, and, bestowing upon me sorrow for the past and care for the future, wilt mercifully forgive what I have done.

PRAYER TO THE BLESSED VIRGIN AND
THE SAINTS

O MOST gracious Virgin Mary, beloved Mother of Jesus Christ my Redeemer, intercede for me with Him. Obtain for me the full remission of my sins, and perfect amendment of life, unto the salvation of my soul, and the glory of His Name. Amen.

I implore the same grace of thee, O my angel guardian; of you, my holy patrons, N. N.; of you, O holy Peter and holy Magdalen, and of all the saints of God. Intercede for me a sinner, repenting of my sins, and resolving to confess and amend them. Amen.

An Act of Contrition

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

Manner of Making Confession

Having entered the confessional, place yourself in the presence of God, Who sees all things, and then address His minister:

BLESS me, Father, for I have sinned.
I confess to almighty God, and to you, Father, that I have sinned exceedingly in thought, word, deed and omission, through my fault.

It has been one week, (or, — weeks), since my last worthy confession. I accuse myself of having committed, during that time, the following sins:

Without exaggerating or extenuating the offenses of which you may be conscious, tell them, as if to God Himself, with a humble, sorrowful and contrite heart. Afterwards, it will be well, though it is never obligatory, to specify some one sin of the past which is especially calculated to dispose the soul to deeper contrition. This being briefly done, say:

For these, and for all the sins of which I have at any time been guilty, I humbly ask pardon of God, and absolution of you, Father, if you think me worthy.

Then listen attentively to anything the confessor may choose to say; humbly accept the penance he imposes; and, when he raises his hand in absolution, recite the act of contrition.

PRAYERS AFTER CONFESSION

After confession we should return thanks to God for His mercies in forgiving our sins, beg that He supply whatever has been wanting to us and bless our good resolutions, and immediately thereafter say our penance.

PRAYER OF THANKSGIVING

I RETURN unto Thee, O Lord Jesus, and give Thee thanks that Thou hast been pleased to cleanse me from the foul leprosy of my sins. Blessed be Thy Name, O Lord, forever and ever. Truly Thou art a Saviour Who rejectest none that come unto Thee seriously desiring to repent, but receivest them into Thy favor, and numberest them with Thy children. I acknowledge and adore Thy mercy, and dedicate myself wholly to Thy service hereafter. Assist my weakness, and suffer me not again to fall into my past sins and to be separated from Thee; but so bind my heart and soul to Thee with the cords of Thy love, that I may say with the Apostle: "Who shall separate me from the love of Christ?"

PRAYER OF PETITION

MAY this, my confession, O Lord, by the merits of Blessed Mary ever virgin, Thy Mother, and of all the saints, be pleasing and acceptable in Thy sight. Let Thy goodness and mercy supply for whatever has been wanting in my contrition, and in the purity and integrity of my confession. Deign Thou mercifully to regard me perfectly and entirely absolved in heaven: Who livest and reignest God, world without end. Amen.

PRAYER FOR PERSEVERANCE

O ALMIGHTY and most merciful God, Who, according to the multitude of Thy tender mercies, hast vouchsafed once more to receive Thy prodigal child, after so many times going astray from Thee, and to admit me to this Sacrament of reconciliation; I give Thee thanks with all the powers of my soul for this and all other mercies, graces, and blessings bestowed on me; and prostrating myself at Thy sacred feet, I offer myself to be henceforth forever Thine. Oh! let nothing in life or death ever separate me from Thee. I renounce with my whole soul all my treasons against Thee, and all the abominations and sins of my past life. I renew my promises made in Baptism, and from this moment I dedicate myself eternally to Thy love and service. Oh! grant that for the time to come I may abhor sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. This I resolve to do, by the aid of Thy divine grace, without which I can do nothing. I beg Thy blessing upon these my resolutions, that they may not be ineffectual, like so many others I have formerly made; for, O Lord, without Thee I am nothing but misery and sin. Give me grace to be now and always a true penitent, through the same Jesus Christ Thy Son. Amen.

A PSALM OF PRAISE

(Psalm CII)

BLESS the Lord, O my soul: and let all that is within me bless His holy name.

Bless the Lord, O my soul, and never forget all He hath done for thee.

Who forgiveth all thine iniquities: Who healeth all thy diseases.

Who redeemeth thy life from destruction: Who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: so that thy youth shall be renewed like the eagle's.

The Lord doth righteous acts, and judgment for all that suffer wrong.

He hath made His ways known unto Moses: His acts unto the children of Israel.

The Lord is compassionate and merciful: long-suffering and plenteous in mercy.

He will not always be angry: nor will He threaten for ever.

He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

For as heaven is high above the earth: so mighty is His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.

As a father hath compassion on his children, so the Lord pitieth them that fear Him: for He knoweth our frame.

He remembereth that we are dust: Man's days are as grass, as the flower of the field so shall he flourish.

For the wind passeth over him, and he is gone; and his place shall know him no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him: and His justice unto children's children, to such as keep His covenant, and are mindful of His commandments to do them.

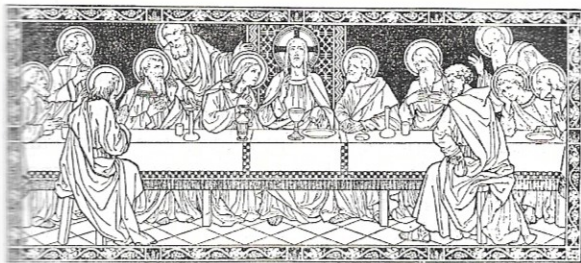
The Lord hath prepared His throne in heaven: and His kingdom shall rule over all.

Bless the Lord, all ye angels of His; ye mighty in strength, and that do His word, hearkening to the voice of His orders.

Bless the Lord, all ye His hosts: you ministers of His that do His will.

Bless the Lord, all His works: in every place of His dominion, Bless thou the Lord, oh my soul.

The penance given in confession may be said now.



DEVOTIONS FOR HOLY COMMUNION

Preparation for Holy Communion

Holy Communion is the receiving of the body and blood, soul and divinity of our Lord Jesus Christ under the appearance of bread. We should never approach the holy table unless free from grievous sin, and without some previous devout preparation. The benefit we derive from our Communion is in proportion to our devotion and to the preparation we make for them.

PRAYER OF ST. THOMAS AQUINAS

O ALMIGHTY and eternal God, behold I approach the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I come as one sick to the physician of life, as one unclean to the source of all mercy, as one blind to the light of the eternal sun, as one poor and needy to the Lord of heaven and earth.

I beseech Thee, therefore, out of the abundance of Thine immense goodness, deign to heal my infirmity, cleanse me from my sins, illumine my

blindness, enrich my poverty, clothe my nakedness. Grant that I may receive the Bread of angels, the King of kings, the Lord of lords, with as much reverence and humility, contrition and devotion, purity and faith, with such uprightness of purpose and intention, as may be profitable to the salvation of my soul.

Grant me, I beseech Thee, to receive not only the Sacrament of the Lord's body and blood, but also the grace and virtue of the Sacrament.

O most merciful God, grant me so to receive the body of Thy only Son, our Lord Jesus Christ, which He took from Mary ever virgin, that I may merit to be incorporated into His mystical body, and numbered amongst His members. O most loving Father, grant that Thy beloved Son, Whom, now hidden beneath the sacramental veil, I propose to receive, I may at length contemplate forever, face to face: Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

PRAYER OF ST. AMBROSE

O GRACIOUS Lord Jesus Christ, I, a sinner, nothing presuming on my own deserts, but trusting in Thy mercy and goodness, with fear and trembling approach to the table of Thy most sweet feast. For my heart and body are stained with many sins; my thoughts and lips not diligently guarded. Wherefore, O gracious God, O awful Majesty, in my extremity I turn to Thee, the fount of mercy; to Thee I hasten to be healed,

and take refuge under Thy protection; and Thee, before Whom as my Judge I cannot stand, I long for as my Saviour. To Thee, O Lord, I show my wounds, to Thee I lay bare my shame. I know my sins are many and great, for which I am afraid. My trust is in Thy mercies, of which there is no end. Look therefore upon me with the eyes of Thy mercy, O Lord Jesus Christ, God and man, crucified for man; hearken unto me, whose trust is in Thee; have mercy upon me, who am full of sin and misery, O Thou fount of mercy, that will never cease to flow. Hail, saving Victim, offered for me and all mankind on the cross of suffering and shame. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord and Saviour Jesus Christ, and washing away the sins of the whole world. Be mindful, O Lord, of Thy creature, whom Thou hast redeemed with Thine own Blood. I repent that I have sinned; I desire to amend what I have done. Take therefore away from me, O most merciful Father, all my iniquities and sins: that, being cleansed both in body and soul, I may worthily taste the Holy of holies; and grant that this holy feeding on Thy Body and Blood, of which, unworthy as I am, I purpose to partake, may be for the remission of my sins, and the perfect cleansing of all my offenses, for the driving away of all evil thoughts and the renewal of all holy desires, for the healthful bringing forth of fruit well-pleasing unto Thee, and the most sure protection of my soul and body against the wiles of all my enemies. Amen.

PRAYER TO THE BLESSED VIRGIN

O MOST Blessed Virgin Mary, mother of gentleness and mercy, I, a miserable and unworthy sinner, fly to thy protection with every sentiment of humility and love; and I implore of thy loving kindness that thou wouldst vouchsafe graciously to be near me, and all who throughout the whole Church are to receive the Body and Blood of thy Son this day, even as thou wert near thy sweetest Son as He hung bleeding on the Cross. Aided by thy gracious help, may we worthily approach this august Sacrament.

PRAYER TO ST. JOSEPH

HAPPY and blessed art thou, O Joseph, to whom it was given not only to see and to hear that God Whom many kings desired to see, and saw not, to hear, and heard not; but also to bear Him in thine arms, to embrace Him, to clothe Him, and to guard and defend Him.

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, vouchsafe, we beseech Thee, that as blessed Joseph was found worthy to handle with his hands, and bear within his arms, Thine only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and innocence of works, worthily to receive the most sacred Body and Blood of Thy Son, now in this

present, and deserve to attain an everlasting reward in the world to come. Through the same Christ our Lord. Amen.

THE FORMING OF ONE'S INTENTION

JOY with peace, amendment of life, space for true repentance, the grace and comfort of the Holy Ghost, perseverance in good works, a contrite and humble heart, and a happy consummation of my life, grant unto me, O almighty and merciful Lord. Amen.

THE SOUL'S LONGING FOR GOD

(Psalm LXXXIII)

NOW lovely are Thy tabernacles, O Lord of hosts! my soul hath pined, yea, even fainted for the courts of the Lord.

My heart and my flesh crieth out for the living God.

For the sparrow hath found herself a house, and the swallow a nest for herself where she hath laid her young:

Even Thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.

Blessed are the men whose help is in Thee: in whose hearts are the highways, (to Sion), who passing through the waterless vale, make it a place of springs, yea, like the early rain they clothe it with blessings.

For the lawgiver shall give blessings, they shall go from strength to strength: (everyone of them) shall appear before God in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God our protector: and look on the face of Thy Christ.

For better is one day in Thy courts above thousands.

I had rather be a doorkeeper in the house of my God, than to dwell in the tabernacles of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence:

O Lord of hosts, blessed is the man that trusteth in Thee.

AT COMMUNION

When the communion bell rings, go quietly up to the railing with hands devoutly folded, and kneel. As the priest turns around to pronounce the words of absolution, renew your act of contrition, and bless yourself. As he approaches to give you the Blessed Sacrament, moderately raise your head, open your mouth, resting the end of your tongue on the lower lip. While receiving communion reflect on the words which the priest then utters: "May the Body of our Lord Jesus Christ preserve your soul unto life everlasting. Amen." After this, return to your place, having your eyes cast down and hands again reverently folded.

Thanksgiving after Holy Communion

When you have returned to your seat, try to reflect on the Sacred Mysteries you have just received, and give free expression to your devotion in your own words. The following prayers will be found very useful as aids to your sentiments of worship, thanksgiving, petition, etc.

MEDITATION OF SŒUR THÉRÈSE

HOW sweet it is, the first kiss of Jesus to my soul. Yes, it is a kiss of love. I feel I am loved, and I too say: "I love Thee, I give myself to Thee forever!" Jesus asks nothing of me, demands no sacrifice. Already for a long time past, He and I have watched and understood each other. This day our meeting is no longer a simple look but a fusion. No longer are we two. I have disappeared as the drop of water which loses itself in the depths of the ocean. Jesus alone remains: the Master, the King.

PRAYER OF ST. THOMAS AQUINAS

I RENDER thanks to Thee, O Lord, holy Father, everlasting God, Who hast vouchsafed, not for any merits of mine, but of Thy great mercy only, to feed me, a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son, our Lord Jesus Christ; and I pray that this Holy Communion may not be for my judgment and condemnation, but for my pardon and salvation. Let it be unto me an armor of faith and a shield of good purpose, a riddance of all vices, and a rooting out of all evil desires; an increase of love and patience,

of humility and obedience, and of all virtues; a firm defense against the wiles of all my enemies, visible and invisible; a perfect quieting of all my impulses, fleshly and spiritual; a cleaving unto Thee, the one true God; and a blessed consummation of my end when Thou dost call. And I pray that Thou wouldst vouchsafe to bring me a sinner to that unspeakable feast, where Thou, with Thy Son and Thy Holy Spirit, art to Thy holy ones true light, fullness of blessedness, everlasting joy, and perfect happiness. Through the same Christ our Lord. Amen.

PRAYER OF ST. BONAVENTURE

O MOST sweet Lord Jesus Christ, transfix the affections of my inmost soul with that most joyous and healthful wound of Thy love; with true, serene, holiest apostolic charity; that my soul may ever languish and melt with entire love and longing for Thee, that it may desire Thee, and faint for Thy courts, long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the Bread of angels, the refreshment of holy souls, our daily and substantial Bread, Who hast all sweetness and savor, and the sweetness of every taste. Let my heart ever hunger after and feed upon Thee, upon Whom the angels desire to look, and my inmost soul be filled with the sweetness of Thy savor. May it ever thirst for Thee, the fountain of life, the source of wisdom and knowledge, the fountain of eternal light, the torrent of pleasure, the richness of the house of God. May it ever yearn

for Thee, seek Thee, find Thee, stretch towards Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy holy name, with humility and discretion, with love and delight, with readiness and affection, with perseverance even unto the end. And be Thou ever my hope and my whole confidence; my riches; my delight, my pleasure, and my joy; my rest and tranquillity; my peace, my sweetness, and my fragrance; my sweet savor, my food and refreshment; my refuge and my help; my wisdom; my portion, my possession, and my treasure, in Whom my mind and my heart may ever remain fixed and firm, and rooted immovably, henceforth and forevermore. Amen.

PRAYER TO OUR LORD

I BESEECH Thee, O most meek and loving Jesus, that this immortal Host may return Thee thanks on my behalf, may reconcile and restore me to Thee. May it procure pardon for me, a sinner, and lead me to everlasting life. Amen.

How sweet and lovely is this Bread of heaven which Thou hast given us! How wonderful is the rest, how full the peace which they experience who receive Thee after a sincere and sorrowful confession of their sins! For this, O my Jesus, be Thou praised a thousand times! In the matter of sin I have been most unfortunate; but now not only do I enjoy true comfort of soul, but I also believe that I have had a foretaste of the peace of heaven. How true it is, O Lord, that

our soul was made for Thee, and can enjoy true peace only when it rests in Thee! From the bottom of my heart, therefore, do I thank Thee, and I firmly resolve ever to fly sin and its occasions and to take up my lasting dwelling in Thy divine Heart, from which I hope the grace and help to love Thee until death. Amen.

(*Ind. of 300 days, when said after Holy Communion.*
— LEO XIII. June 3, 1896.)

ANIMA CHRISTI

SOUL of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water from Christ's side, wash out my stains;
Passion of Christ, my comfort be,
O good Jesus, listen to me.
In Thy wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me when the foe assails me;
Guide me when my feet shall fail me;
Bid me come to Thee above,
With Thy saints to sing Thy love, forever and ever. Amen.

PRAYER TO THE BLESSED VIRGIN

O MOST Holy, O most benign, O noble and glorious Virgin Mary, who wast worthy to bear in thy sacred womb the Creator of all, and at thy virginal breast to nourish Him Whose true, real, and most holy Body and Blood I, an unworthy sinner, have just now dared to receive: vouchsafe, I humbly beseech thee, to intercede

with Him for me a sinner; that whatsoever, by ignorance or neglect, by accident or irreverence, I have left undone, or have done amiss, in this unspeakably holy Sacrament, may be pardoned through thy prayers to the same our Lord Jesus Christ, thy Son, Who with the Father and the Holy Ghost livest and reignest forever and ever. Amen.

PRAYER BEFORE A CRUCIFIX

To be Said after Communion



LOOK down upon me, O good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment. Meanwhile, I contemplate with great love and tender mercy Thy five most precious wounds, pondering over them within me, and calling to mind the words which David in prophecy made Thee say concerning Thyself, my Jesus: "They have pierced My hands and feet; they have numbered all My bones."

(*Plen. Ind. Conditions: Conf., Comm., Prayers for intention of Holy Father.* — Pius IX. July 31, 1858.)

(Psalm XCV)

SING unto the Lord a new canticle; sing unto the Lord, all the earth.

Sing ye to the Lord and bless His Name: Proclaim the tidings of His salvation from day to day.

Declare His glory among the Gentiles: His marvelous works among all peoples.

For the Lord is great, and exceedingly to be praised: He is to be feared above all gods.

For all the gods of the Gentiles are devils: but the Lord made the heavens.

Honor and majesty are before Him: holiness and beauty are in His sanctuary.

Give ye to the Lord, O ye families of the peoples, give ye to the Lord glory and honor: Give to the Lord the glory of His Name.

Bring up sacrifices, and come into His courts.

Adore ye the Lord in His holy array.

Let all the earth be moved at His presence.

Say ye among the Gentiles, the Lord hath reigned.

Yea, the world hath He ordered that it shall not be moved:

He will judge the peoples with justice.

Let the heavens rejoice, and let the earth rejoice, let the sea roar, and the fulness thereof.

The fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice.

Before the face of the Lord, for He cometh: for He cometh to judge the earth.

He shall judge the world with justice, and the people with His truth.



DEVOTIONS FOR MASS

The Ordinary of the Mass

The Holy Sacrifice of the Mass is the unbloody sacrifice of the Body and Blood of Christ. It is substantially the same as the bloody sacrifice of the cross, and was instituted by our Lord at the Last Supper on the first Holy Thursday evening, just as He was entering upon His Passion. Then it was that He changed bread and wine into His most holy Body and Blood, and offered them in sacrifice, giving at the same time to His apostles and their successors the power and the command to continue this sacred action in memory of Him to the end of time.

The Mass is, therefore, a daily renewal of the Passion of Christ and an application to our souls of the fruits thereof. It is offered for four specific ends: (1) as a supreme act of adoration of the Divine Majesty; (2) as a most acceptable act of thanksgiving; (3) as a most potent satisfaction for appeasing God's offended justice; (4) as a most powerful means of obtaining all blessings for soul and body.

The Asperges

The Asperges, or sprinkling with holy water, is performed every Sunday, immediately before High Mass, except when the Bishop celebrates pontifically.

The priest who is about to celebrate High Mass, first blesses the holy water and then enters the sanctuary vested in his alb and stole (and sometimes in a cope also), accompanied by an acolyte bearing the vessel of holy water (at Solemn Mass he is accompanied also by the deacon and subdeacon). Arriving at the foot of the altar, the priest, while intoning the following antiphon, sprinkles the altar three times; then himself, and afterwards his assistants. Then going down into the church, he sprinkles the congregation.

ANTIPHON. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Psalm 50, 3. Misereere mei, Deus, secundum magnam misericordiam tuam.

Versicle. Gloria Patri, etc.

Ant. Asperges me, etc.

The priest, being returned to the foot of the altar, says the following versicles and prayer:

ANTIPHON. Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Psalm 50, 3. Have mercy on me, O God, according to Thy great mercy.

Versicle. Glory be to the Father, etc.

Ant. Thou shalt sprinkle me, etc.

OSTENDE nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

SHOW us Thy mercy, O Lord.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray

EXAUDI nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

HEAR us, O holy Lord, Father almighty, everlasting God; and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect, visit, and defend all those that are assembled together in this house. Through Christ our Lord. Amen.

From Easter to Pentecost inclusively, instead of the foregoing antiphon, the following is sung, and Alleluia is added to the versicle, (*Ostende nobis*), and also to its response (*Et salutare*).

The Vidi Aquam

ANTIPHON. Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia, alleluia.

Psalm 117, 1, Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria Patri, etc.

The Antiphon Vidi aquam is repeated.

ANTIPHON. I saw water flowing from the right side of the temple, Alleluia; and all unto whom that water came were saved, and they shall say, Alleluia, alleluia,

Psalm 117, 3. O praise the Lord, for He is good; for His mercy endureth forever. Glory be to the Father, etc.





The First Part of the Mass, or the Mass of the Catechumens

The term "catechumens" designates those who have been receiving religious instruction, but have not yet been admitted to Baptism. In the early days of the Church these candidates were allowed to be present only for the first part of the Mass, being dismissed just before the Offertory. This preparatory part of the Mass consists: (1) of the prayers, and confession of sins, made at the foot of the altar; (2) of the prayers which the priest says on going to the book, namely, the Introit or entrance hymn, Kyrie, and Gloria; (3) of the Collect, or prayer, expressing the central thought of the feast; and (4) of the lessons of instruction chosen from the Epistles and Gospels. The Mass of the Catechumens terminates with the Nicene Creed, which is said on Sundays and greater feasts.

The purpose of the Mass of the Catechumens is threefold: (1) to praise God; (2) to pray for the various needs of the Church; (3) to instruct the faithful.

1. PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR

IN nomine Patris,  et Filii, et Spiritus sancti. Amen.

IN the name of the Father,  and of the Son, and of the Holy Ghost. Amen.

Antiphon. Introibo
ad altare Dei.

Response. Ad Deum
qui lætificat juventu-
tem meam.

PSALM XLII

*To be omitted in Passion-tide and in Masses for the
Dead.*

JUDICA me, Deus,
et discerne cau-
sam meam de gente non
sancta: ab homine ini-
quo, et doloso erue me.

Ministers. Quia tu es
Deus fortitudo mea:
quare me repulisti, et
quare tristis incedo,
dum affligit me inimi-
cus?

Priest. Emitte lu-
cem tuam, et veritatem
tuam: ipsa me deduxe-
runt, et adduxerunt in
montem sanctum tuum,
et in tabernacula tua.

M. Et introibo ad
altare Dei: ad Deum
qui lætificat juventu-
tem meam.

Antiphon. I will go
unto the altar of God.

Response. To God
Who giveth joy to my
youth.

JUDGE me, O Lord,
and distinguish
my cause from the na-
tion not holy: deliver
me from the unjust and
deceitful man.

Ministers. For Thou,
O God, art my strength:
why hast Thou cast me
off? and why do I go
sorrowful whilst the
enemy afflicteth me?

Priest. Send forth
Thy light and truth:
they have conducted me
and brought me unto
Thy holy mount and
into Thy tabernacles.

M. And I will go un-
to the altar of God: to
God, Who giveth joy
to my youth.

P. Confitebor tibi in
cithara, Deus, Deus
meus; quare tristis es,
anima mea, et quare
conturbas me?

M. Spera in Deo,
quoniam adhuc con-
fitebor illi: salutare
vultus mei, et Deus
meus.

P. Gloria Patri, et
Filio et Spiritui Sancto.

M. Sicut erat in prin-
cipio, et nunc, et sem-
per, et in sæcula sæcu-
lorum. Amen.

Ant. Introibo ad al-
tare Dei.

R. Ad Deum, qui
lætificat juventutem
meam.

V. Adjutorium nos-
trum in nomine Domini.

R. Qui fecit cælum
et terram.

P. To Thee, O God,
my God, I will give
praise upon the harp:
why art thou sad, my
soul, and why dost thou
disquiet me?

M. Hope in God, for
I will still give praise to
Him: the salvation of
my countenance and
my God.

P. Glory be to the
Father, and to the Son,
and to the Holy Ghost.

M. As it was in the
beginning, is now, and
ever shall be, world
without end. Amen.

Ant. I will go in un-
to the altar of God.

R. Unto God, Who
giveth joy to my youth.

V. Our help is in the
name of the Lord.

R. Who hath made
heaven and earth.

Humbly bowing down, the priest continues:

CONFITEOR Deo
omnipotenti,
beatæ Mariæ semper
Virgini, beato Michaeli

I CONFESS to al-
mighty God, to
blessed Mary ever Vir-
gin, to blessed Michael

Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

The ministers then recite the Confiteor.

MISEREATUR vestri omnipotens Deus, et dimissis pecca-

the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, brethren, to pray to the Lord our God for me.

M. May almighty God have mercy upon thee, and forgive thee thy sins, and bring thee unto life everlasting.

P. Amen.

MAY almighty God have mercy upon you, and forgive you

his vestris, perducatur vos ad vitam æternam.

M. Amen.

INDULGENTIAM ✠ absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

M. Amen.

your sins, and bring you unto life everlasting.

M. Amen.

MAY the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

M. Amen.

Again bowing, the priest continues:

V. Deus, tu conver-
sus vivificabis nos.

R. Et plebs tua læta-
bitur in te.

V. Ostende nobis,
Domine, misericordiam
tuam.

R. Et salutare tuum
da nobis.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
suo.

Oremus.

V. Thou shalt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

V. Show us Thy mercy, O Lord.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Going up to the altar, the priest says inaudibly:

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Bowing down over the altar, the priest kisses it, saying:

ORAMUS te, Domine, per merita Sanctorum tuorum quorum reliquæ hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.

At Solemn Mass incense is blessed

AB illo benedicaris in cuius honore cremaberis. Amen.

TAKE away from us our iniquities, we beseech Thee, O Lord: that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

BE thou blessed by Him in whose honor thou shalt burn. Amen.

2. FROM THE INTROIT TO THE COLLECT

At Solemn Mass the altar is incensed before the Introit and Kyrie. The use of incense is intended to symbolize prayer, according to the words of the Psalmist: "Let my prayer, O Lord, be directed as incense in Thy sight" (Ps. CXL, 2).

The Introit

The Introit and other variable parts of the Mass here given are taken from the Mass of Trinity Sunday.

BLESSED be the Holy Trinity and Undivided Unity: we will give praise to Him, because He hath shown His mercy unto us.

O Lord, our Lord, how admirable is Thy Name in the whole earth!

Glory be to the Father, etc.

The Kyrie

KYRIE eleison, Ministers. Kyrie eleison,

P. Kyrie eleison,

M. Christe eleison,

P. Christe eleison,

M. Christe eleison,

P. Kyrie eleison,

M. Kyrie eleison,

P. Kyrie eleison.

LORD, have mercy, Ministers. Lord, have mercy.

P. Lord, have mercy.

M. Christ, have mercy.

P. Christ, have mercy,

M. Christ, have mercy,

P. Lord, have mercy,

M. Lord, have mercy,

P. Lord, have mercy.

The Gloria

Afterwards, at the middle of the altar, the priest says the Gloria in excelsis, the magnificent hymn of adoration. The Gloria is omitted on Sundays during Lent and Advent.

GLORIA in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we worship Thee; we glorify

te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus pater omnipotens. Domine Fili unigenite, Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

3. THE COLLECT

The priest kisses the altar, and, turning to the people, says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us: Thou Who takest away the sins of the world, receive our prayer: Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

The Collect

O ALMIGHTY and everlasting God, Who hast granted Thy servants in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore a Unity; we beseech Thee, that by the strength of this faith we may be defended from all adversity. Through Jesus Christ Our Lord. Amen.

4. FROM THE EPISTLE TO THE CREED

Refer to last pages for the Epistle of the day.

Lesson from the Epistle of St. Paul to the Romans (XI).

O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who has known the mind of the Lord? Or who has been His counsellor? Or who has first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him are all things. To Him be glory forever. Amen.

R. Deo gratias.

R. Thanks be to God.

The Gradual

BLESSED art Thou, O Lord, Who beholdest the deep, and sittest on the cherubim. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever. Alleluia! Alleluia!

Before the Gospel

MUNDA cor meum
ac labia mea, om-
nipotens Deus, qui
labia Isaïæ prophetæ
calculo mundasti igni-
to: ita me tua grata
miseratione dignare
mundare, ut sanctum
Evangelium tuum dig-
ne valeam nuntiare.
Per Christum Domi-
num nostrum.

Amen.

Jube Domine bene-
dicere.

Dominus sit in corde
meo et in labiis meis,
ut digne et competen-
ter annuntiem Evange-
lium suum.

Amen.

*At Solemn Mass the deacon before singing the Gospel is
blessed by the priest. The singing of the Gospel is accom-
panied by a procession, lights and incense. In other Masses
the celebrant, going to the Gospel side, reads the Gospel.*

The Gospel

DOMINUS vobis-
cum.

R. Et cum spiritu
tuo.

CLEANSE my heart
and my lips, O
almighty God, Who
didst cleanse the lips of
the prophet Isaïas with
a burning coal; and
vouchsafe, through Thy
gracious mercy, so to
purify me, that I may
worthily proclaim Thy
holy Gospel. Through
Christ our Lord.

Amen.

Lord, grant Thy
blessing.

The Lord be in my
heart and on my lips,
that I may worthily
and fittingly proclaim
His holy Gospel.

Amen.

V. Sequentia sancti
Evangelii secundum.
Matthæum (xxviii) 18-

20.
R. Gloria tibi, Do-
mine.

V. The continua-
tion of the Gospel ac-
cording to *St. Matthew*
(xxviii) 18-20.

R. Glory be to Thee,
O Lord.

Here is read

The Gospel

Refer to last pages for the Gospel of the day.

The following may be read for the Gospel.

(*Matt. XXVIII, 18-20*)

AT that time, Jesus said to His disciples: All
power is given to Me in heaven and on
earth. Go ye, therefore, and teach all nations,
baptizing them in the name of the Father, and
of the Son, and of the Holy Ghost; teaching
them to observe all things whatsoever I have
commanded you: and behold, I am with you all
days, even to the consummation of the world.

R. Laus tibi, Christe!

R. Praise be to Thee,
O Christ.

The priest kisses the Gospel, saying:

Per evangelica dicta
deleantur nostra delicta.

By the words of the
Gospel may our sins be
blotted out.

*In Solemn Mass the celebrant is incensed by the deacon
after the Gospel. Here also the sermon is usually preached.*

5. THE NICENE CREED

The Creed, or profession of faith, was formulated by the Councils of Nicæa and Constantinople in the fourth century. The priest recites it at the middle of the altar. At the INCARNATUS EST both priest and people genuflect in honor of the mystery of the Incarnation of the Son of God.

CREDO in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum, non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis [*Here all kneel.*] et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; very God of very God; begotten, not made; of one substance with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, [*Here all kneel.*] and was incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius

Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptismam in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son: Who together with the Father and the Son is worshiped and glorified; Who spoke by the Prophets. And one, holy, catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.



The Second Part of the Mass, or the Mass of the Faithful

This is the essential part of the Mass, containing the Sacrifice and the Eucharistic Banquet. It is called "The Mass of the Faithful" because in the early centuries none but the baptized were allowed to assist at it. It is divided into various parts. These parts are: (1) the Offertory; (2) the Preface; (3) the Canon; (4) the Pater Noster; (5) from the Agnus Dei to the Dismissal or *Ite Missa est*; (6) the Conclusion.

1. THE OFFERTORY

The Offertory is the first act of the Sacrifice, in which the priest offers to God the bread and wine which are later to be consecrated into the Body and Blood of Christ. At this point it was customary in ancient times for the faithful to present the bread and wine for the Sacrifice, together with other gifts for religious and charitable purposes; hence the name "offertory." In later ages the present offertory collection was made to take the place of the former practice.

Turning to the people, the priest salutes them:

V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

The Offertory Prayer

BLESSED be God the Father, and the only-begotten Son of God, as likewise the Holy Ghost; for He has shown mercy to us.

At the offering of the bread

SUSCIPE, sancte Pater, omnipotens, æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentibus, et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam.
Amen.

ACCEPT, O holy Father, Almighty, Everlasting God, this stainless host, which I, Thine unworthy servant, offer unto Thee, my God, living and true, for mine innumerable sins, offenses, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal.

Amen.

At taking wine and water

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mys-

O GOD, Who hast wonderfully framed man's exalted nature, and still more wonderfully restored it: grant us, by the

terium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster; qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

Amen.

At the offering of the wine

OFFERIMUS tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

Invocations

IN spiritu humilitatis, et in animo contrito, suscipiamur a te, Domine, et sic fiat

mystic signification of this commingling of water and wine, to become partakers of His Godhead Who vouchsafed to become partaker of our manhood, Jesus Christ, Thy Son, our Lord; Who liveth and reigneth with Thee in the unity of the Holy Ghost, for ever and ever. Amen.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that, in the sight of Thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world.

Amen.

sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

VENI, sanctificator, omnipotens, æternæ Deus, et benedic hoc sacrificium, tuo sancto nomini præparatum.

The blessing of the incense at Solemn Mass

PER intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

Incensing of the offerings and altar

INCENSUM istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

let our Sacrifice be so made in Thy sight this day that it may please Thee, O Lord God.

COME, O Sanctifier, Almighty, Eternal God, and bless this Sacrifice set forth to Thy holy name.

BY the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His elect, may the Lord vouchsafe to bless this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then the priest incenses the altar, saying:

ORIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.

Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis.

Ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Giving the censer to the deacon, the priest says:

ACCENDAT in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

Here at Solemn Mass the Celebrant is incensed by the deacon, who next incenses the clergy present in choir and the other ministers at the altar.

At the washing of the fingers

Psalms XXV

LAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.

MET my prayer, O Lord, be directed as incense in Thy sight: and the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth, and a door round about my lips.

That my heart may not incline to evil words, to make excuses in sins.

MAY the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

I WILL wash my hands among the innocent: and I will compass Thine altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

That I may hear the voice of praise, and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and be merciful unto me.

My foot hath stood in the right way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Oblation

Before the middle of the altar the priest says:

SUSCIPE, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi, Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

RECEIVE, O Holy Trinity, this oblation, which we offer unto Thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these and of all Thy saints: that it may be to their honor and to our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord.

Amen.

Invitation to prayer

The priest kisses the altar, and turning toward the people, says:

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile

PRAY, my brethren, that my sacrifice and yours may be ac-

ceptable to God the Father almighty.

The ministers answer:

SUSCIPIAT Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

MAY the Lord receive the Sacrifice from thy hands, to the praise and glory of His Name, to our benefit, and to that of all His holy Church.

The priest replies in a low voice, Amen, and proceeds to say:

The Secret Prayer

SANCTIFY, we beseech Thee, O Lord our God, by the invocation of Thy holy Name, the victim of this oblation; and by it make us ourselves an eternal offering to Thee. Through Christ our Lord, etc.

2. THE PREFACE

The Preface is an introduction to the Canon, or most solemn part of the Mass. It varies according to seasons. The one that follows is said on every Sunday of the year that has no special Preface of its own.

PER omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

WORLD without end.

R. Amen.

V. The Lord be with you.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto the Lord our God.

R. It is worthy and just.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiter-

IT is truly worthy and just, right and profitable unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, eternal God. Who, with Thine only-begotten Son and the Holy Ghost, art one God, one Lord: not in the singleness of one only Person, but in the Trinity of one Substance. For what we believe of Thy glory, as Thou hast revealed it, that we believe of Thy Son, and that of the Holy

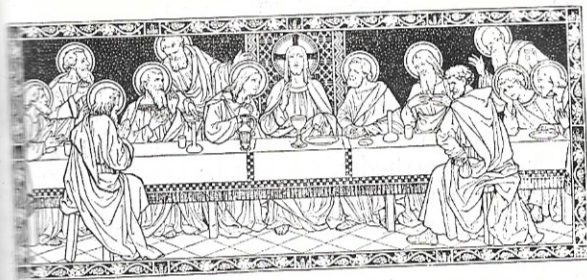
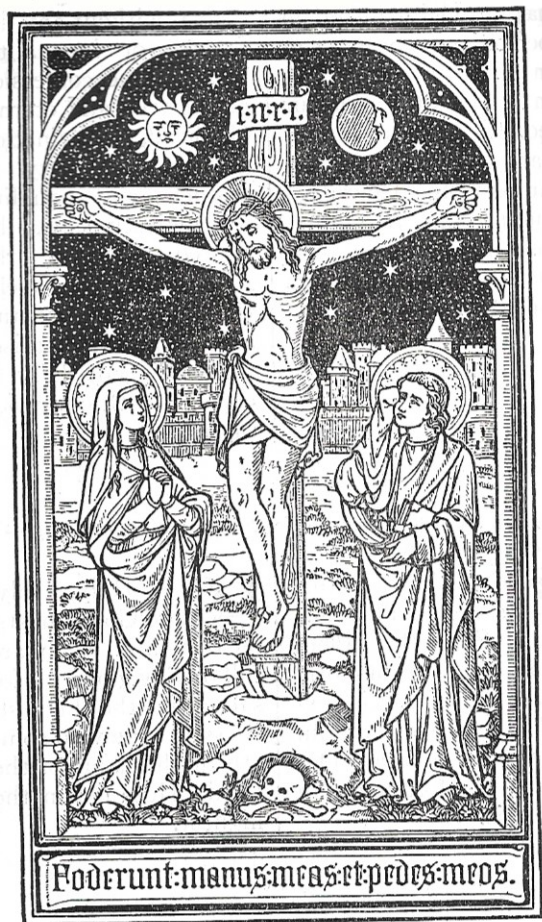
æque Deitatis, et in personis proprietates, et in essentia unitas, et in maiestate adoretur æqualitas. Quem laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, una voce dicentes:

Ghost, without any difference or inequality. That in the confession of the true and eternal Godhead, distinction in persons, unity in essence, and equality in majesty may be adored. Whom the Angels and Archangels, the Cherubim also and Seraphim, do praise; who cease not daily to cry out, with one voice saying:

Here the bell is rung thrice to give notice of the beginning of the Canon.

SANCTUS, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, Holy, Holy, Lord God of hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.



3. THE CANON

This is the most sacred part of the Mass. It consists of many prayers of very great antiquity, some of them being those used by Our Lord Himself at the Last Supper, and is called "Canon," i.e., rule or standard, because it is unchangeable in every Mass with but few exceptions.

Prayer for the Whole Church

The priest now prays in secret:

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere dig-

WE, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church: which vouchsafe to pacify, guard, unite,

neris toto orbe terrarum, una cum famulo tuo Papa nostra N., et Antistite nostro N., et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.

The Commemoration of the Living

MEMENTO, Domine, famulorum famularumque tuarum, N. et N.,

and govern throughout the whole world, together with Thy servant N. our Pope; N. our Bishop; as also all orthodox believers and professors of the Catholic and Apostolic faith.

REMEMBER, O Lord, Thy servants and handmaids, N. and N.,

The priest pauses, and, joining his hands, prays silently for those he wishes to pray for in particular; and proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua, æterno Deo, vivo et vero.

And all here present whose faith and devotion are known to Thee; for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all pertaining to them, for the redemption of their souls, for the hope of their salvation and well-being, and who pay their vows unto Thee, the eternal, living and true God.

Prayer in honor of the Saints

COMMUNICANTES, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitrici Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque cunctis, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

IN communion with, and honoring the memory, especially of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian: and of all Thy saints; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. Through the same Christ our Lord. Amen.

Another Prayer of Oblation

Here the bell is rung once to warn the faithful of the approaching consecration of the bread and wine.

NANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

THIS oblation, therefore, of our service, and that of Thy whole family, we beseech Thee, O Lord, graciously to accept, and to dispose our days in Thy peace, and to command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

CONSECRATION AND ELEVATION

The words of consecration which the priest uses are the same as those employed by Christ at the Last Supper, and effect the transubstantiation of the bread and wine into the Body and Blood of our Saviour. Immediately after the consecration of the bread, as also after that of the wine, the priest genuflects in adoration of the Real Presence of Christ, and then elevates the Sacred Species for the adoration of the faithful. The elevation in the Mass after the consecration was introduced toward the close of the twelfth century as a protest against the teaching of Peter the Chanter who held that the transubstantiation was not effected until after the consecration of the chalice.

QUAM oblationem, tu Deus, in omnibus, quæsumus, benedictam, adscriptam, electam, rationabilem, acceptabilemque facere digneris: ut nobis corpus et sanguis fiat sanctissimi Filii tui Domini nostri Jesu Christi.

WHICH oblation do Thou, O God, we beseech Thee, vouchsafe to make in all things blessed, approved, ratified, reasonable, and acceptable: that it may become for us the Body and Blood of Thy dearly beloved Son, our Lord Jesus Christ.

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in celum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc panes.

WHO, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up toward heaven, unto Thee, O God, His almighty Father, giving thanks to Thee, did bless, break, and give unto His disciples, saying: Take, and eat ye all of this.

While holding the Host with both hands, the priest pronounces over it the words of consecration:

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

At the elevation of the Host the bell is rung thrice.

SIMILI modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

The priest then pronounces the following words of consecration over the Chalice:

HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

He then replaces the Chalice on the corporal, and says:

Hæc quotiescumque feceritis, in mei memoriam facietis.

Making a genuflection, he adores; then, rising, he elevates the Chalice, and, replacing it upon the corporal, makes another genuflection. At the elevation of the Chalice the bell is rung thrice.

IN like manner, after supper, taking also this excellent chalice into His holy and venerable hands and giving thanks to Thee, He blessed, and gave to His disciples, saying: Take, and drink ye all of it.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

Commemoration of the Chief Mysteries of the Life of Our Lord

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri beatæ passionis, necnon et ab inferis resurrectionis, sed et in celos gloriosæ ascensionis: offerimus præclare majestati tuæ, de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

WHEREFORE, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, our Lord, together with His Resurrection from the grave, and also His glorious ascension into heaven, offer unto Thy excellent majesty, of Thy gifts and presents, a pure victim, a holy victim, an immaculate victim, the holy bread of eternal life, and the chalice of everlasting salvation.

Prayers for the Benefits of the Sacrifice and Communion

SUPRA quæ propitio ac sereno vultu respicere digneris, et accepta habere,

UPON which do Thou vouchsafe to look with favorable and gracious countenance,

sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

and accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel and the sacrifice of our patriarch Abraham, and that which Thy high-priest Melchisedech offered unto Thee, a holy sacrifice, an unspotted victim.

Bowing over the altar the priest prays:

SUPPLICES te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

WE humbly beseech Thee, almighty God, command these to be carried by the hands of Thy holy angel to Thine altar on high, in the presence of Thy divine majesty, that as many of us as shall, by partaking at this altar, receive the most sacred Body and Blood of Thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord Amen.

Commemoration of the Dead

REMENTO etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

REMEMBER, O Lord, Thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep the sleep of peace.

The priest then prays for the dead:

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

TO these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of peace. Through the same Christ our Lord. Amen.

Prayer for those Assisting at the Holy Sacrifice

POBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus; cum

TO us also, Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Bar-

Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and all Thy Saints: into whose company, not weighing our merits, but pardoning our offenses we beseech Thee to admit us. Through Christ our Lord.

PER quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedixis, et præstas nobis.

*Concluding Doxology, or Prayer of Praise,
of the Canon*

PER ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

nabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and all Thy Saints: into whose company, not weighing our merits, but pardoning our offenses we beseech Thee to admit us. Through Christ our Lord.

BY Whom, O Lord Thou dost always create, sanctify, quicken, bless, and bestow upon us all these good things.

THROUGH Him and with Him, and in Him, is unto Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

4. THE PATER NOSTER AND THE BREAKING OF THE HOST

The *Our Father* is the most perfect of all prayers and was taught by Our Lord Himself to His disciples. For this reason it has been added to the Canon, and has been placed here as a fitting preparation for Communion. It is preceded by a brief introduction, and followed by a short conclusion.

The breaking of the Host symbolizes the Passion of Christ. In the days of the apostles the Eucharistic celebration was called "The Breaking of Bread," in memory of the action of Our Lord at the Last Supper.

V. Per omnia sæcula
seculorum.
R. Amen.

V. World without
end.
R. Amen.

Oremus

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

Let us Pray.

ADMONISHED by Thy saving precepts, and following Thy divine institution, we make bold to say:

PATER NOSTER,
qui es in cælis,
sanctificetur nomen
tuum: adveniat regnum
tuum: fiat voluntas tua
in cælo, et in
terra. Panem nostrum
quotidianum da nobis
et dimitte no-

OUR FATHER,
Who art in heaven,
hallowed be Thy Name:
Thy kingdom come:
Thy will be done on
earth as it is in heaven.
Give us this day our
daily bread: and forgive
us our trespasses,

bis debita nostra, sicut
et nos dimittimus de-
bitoribus nostris. Et
ne nos inducas in ten-
tationem.

R. Sed libera nos a
malo.

as we forgive those who
trespass against us.
And lead us not into
temptation.

R. But deliver us
from evil.

The priest says inaudibly:

Amen.

Amen.

*At Solemn Mass, the deacon here goes to the right of the
priest and receives the paten from the subdeacon and
in turn delivers it to the priest.*

LIBERA nos, quæ-
sumus, Domine,
ab omnibus malis, præ-
teritis, præsentibus, et
futuris: et intercedente
beata et gloriosa sem-
per Virgine Dei Geni-
trice Maria, cum beatis
Apostolis tuis Petro et
Paulo, atque Andrea,
et omnibus Sanctis, da
propitius pacem in die-
bus nostris: ut ope
misericordiæ tuæ ad-
juti, et a peccato simus
semper liberi, et ab
omni perturbatione
securi.

DELIVER us, we
beseech Thee, O
Lord, from all evils
past, present, and to
come: and by the inter-
cession of blessed and
glorious Mary ever
Virgin, Mother of God
together with Thy
blessed Apostles Peter
and Paul, and Andrew
and all the Saints,
graciously give peace
in our days: that, aided
by the help of Thy
mercy, we may be al-
ways free from sin, and
secure from all dis-
turbance.

*Taking the sacred Host, the priest breaks it in the center,
saying:*

Per eundem Do-
minum nostrum Jesum
Christum Filium tuum,
qui tecum vivit et reg-
nat in unitate Spiritus
Sancti Deus.

V. Per omnia sæcula
seculorum.

R. Amen.

Through the same
our Lord Jesus Christ,
Thy Son, Who liveth
and reigneth with Thee
in the unity of the
Holy Ghost, God.

V. World without
end.

R. Amen.

5. THE COMMUNION

The priest now prays for peace and forgiveness of sins
as a proximate preparation for receiving the sacred Body
and Blood of Christ. Immediately after Communion he
recites various prayers of thanksgiving and petition.

V. Pax Domini sit
semper vobiscum.

R. Et cum spiritu
Sancto.

V. May the peace
of the Lord be always
with you.

R. And with thy
spirit.

*The priest drops a particle of the sacred Host in the
Chalice, saying:*

HEC commixtio et
consecratio cor-
poris et sanguinis Do-
mini nostri Jesu Christi
accipientibus nobis
in vitam æternam.
Amen.

MAY this mingling
and consecration
of the Body and Blood
of our Lord Jesus Christ
be unto us that receive
it effectual unto life
everlasting. Amen.

Bowing, and striking his breast, the priest says:

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Leaning toward the altar, he says the following prayers:

DOMINE Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus in sæcula sæculorum.

Amen.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante

LAMB of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us Thy peace.

O LORD Jesus Christ, Who saidst to Thine Apostles, Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and vouchsafe to her that peace and unity which are agreeable to Thy will. Who livest and reignest God world without end. Amen.

LORD Jesus Christ, Son of the living God, Who, according to the will of the Father

Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis, et a te numquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum.

Amen.

PERCEPTIO corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proferat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

through the coöperation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me ever cling to Thy commandments, and never suffer me to be separated from Thee; Who with the same God the Father, and the Holy Ghost, livest, etc. Amen.

MET not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but by Thy mercy be it profitable to the safety and health both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God world without end. Amen.

The priest takes the sacred Host in his hands:

PANEM cælestem accipiam, et nomen Domini invocabo.

I WILL take the Bread of heaven, and will call upon the Name of the Lord.

Here the bell is rung thrice to call attention to the approaching Communion, while the priest striking his breast repeats the following three times:

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

At the Priest's Communion

The priest receives the sacred Host, saying:

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting.

Amen.

What return shall I make the Lord for all He has given to me? I will take the chalice of salvation and call upon the Name of the Lord, and shall be saved from my enemies.

The priest receives the Precious Blood:

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

At the Communion of the Faithful

The server or, at Solemn Mass, the Ministers now say the Confiteor on behalf of the faithful who are to receive Holy Communion.

After taking from the Tabernacle of the altar the ciborium, or vessel containing the Blessed Sacrament; and placing it upon the corporal, the priest makes a genuflection, and, turning to the communicants, pronounces the Absolution:

MISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

R. Amen.

MAY Almighty God have mercy upon thee, and forgive thee thy sins, and bring thee unto life everlasting.

R. Amen.

INDULGENTIAM, et absolutionem, et remissionem peccatorum tuorum tribuat tibi omnipotens et misericors Dominus.

R. Amen.

MAY the Almighty and Merciful Lord grant thee pardon, and absolution, and remission of thy sins.

R. Amen.

The priest elevates a particle of the Blessed Sacrament, and turning toward the people, says:

ECCE Agnus Dei,
ecce qui tollit pec-
cata mundi.

Then he says three times:

DOMINE, non sum
dignus ut intres
sub tectum meum; sed
tantum dic verbo, et
sanabitur anima mea.

Descending the steps of the altar, the priest administers the Holy Communion, saying:

CORPUS Domini
nostri Jesu Christi
custodiat animam tuam
in vitam æternam.
Amen.

The priest, returning to the altar, replaces the ciborium in the tabernacle. Then the server pours a little wine into the Chalice, and the priest takes the first ablution, saying:

QUOD ore sumpsi-
mus, Domine,
pura mente capiamus;
et de munere temporali
fiat nobis remedium
sempiternum.

BEHOLD the Lamb
of God, behold
Him Who taketh away
the sins of the world.

LORD, I am not
worthy that Thou
shouldst enter under my
roof; but only say the
word, and my soul shall
be healed.

THE Body of our
Lord Jesus Christ
preserve thy soul unto
life everlasting.
Amen.

WHAT we have
taken with our
mouth, O Lord, may we
receive with a pure
heart; and of a tempo-
ral gift may it be-
come to us an ever-
lasting healing.

Here the server pours wine and water over the priest's fingers, and the priest, returning to the middle of the altar, wipes his fingers and takes the second ablution, saying:

CORPUS tuum, Do-
mine, quod sump-
si, et Sanguis quem
potavi, adhæreat vis-
ceribus meis: et præsta,
ut in me non remaneat
scelerum macula, quem
pura et sancta refe-
cerunt sacramenta.
Qui vivis et regnas
in sæcula sæculorum.

Amen.

MAY Thy Body, O
Lord, which I
have received, and Thy
Blood which I have
drunk, cleave unto
my inmost parts; and
grant that no stain of
sin may remain in me,
who have been re-
freshed with pure and
holy mysteries. Who
livest and reignest for-
ever and ever. Amen.

The Communion Prayer

WE bless the God of heaven, and we will praise
Him in the sight of all the living: because
He has shown us His mercy.

From the center of the altar the priest, turning to the people, says:

V. Dominus vobis-
cum.

R. Et cum spiritu

V. The Lord be with
you.

R. And with thy
spirit.

Returning to the missal, the priest reads the Post-communion Prayers.

MAY the receiving of this Sacrament, O Lord our God, profit us to the salvation of body and soul, together with the confession of an everlasting holy Trinity and of the undivided Unity thereof. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost forever and ever. Amen.

6. CONCLUSION OF THE MASS

The Communion being over, the priest announces the conclusion of the Mass, and utters a last prayer that the action he has performed may be acceptable in God's sight and profitable to those for whom it has been offered. This is followed by a blessing upon the people and the recitation of the last Gospel, which is usually taken from the first chapter of St. John and contains a most sublime profession of faith in the divinity and humanity of Christ.

The Dismissal

V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
V. Ite, missa est;	V. Go, the Mass is ended;

Or, when the Gloria in Excelsis has been omitted, he turns to the altar and says:

V. Benedicamus Domino.	V. Let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

Prayer to the Most Holy Trinity

PLACEAT tibi, sancta Trinitas, obsequium servitutis meae; et præsta, ut sacrificium quod oculis tue majestatis indigne obtuli, tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum.

Amen.

The priest turns toward the people at the word Deus, making the sign of the cross over them.

The Blessing

BENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. R. Amen.

MAY the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy majesty, may be acceptable unto Thee, and may, through Thy mercy, be a propitiation for myself, and all those for whom I have offered it. Through Christ our Lord. Amen.

The Last Gospel

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

✠ Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est: nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat

✠ The beginning of the holy Gospel according to John.

R. Glory be to Thee O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made in Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to testify concerning the light, that all might believe through him. He was not the light, but he was to testify concerning the light. This was the true Light

omnem hominem venturum in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *(He genuflects, saying:)* ET VERBUM CARO FACTUM EST et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him to them He gave power to be made the sons of God, to those who believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. *(He genuflects saying:)* AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

PRAYERS ORDERED BY POPE LEO XIII

To be said kneeling after the celebration of Low Mass

The priest with the people recites the Hail Mary thrice: then the following prayers.

Salve Regina

HAIL! holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray

O GOD, our refuge and our strength, look down with favor upon Thy people, who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her Spouse, Blessed Joseph, of Thy holy apostles, Peter and Paul, and of all the saints, mercifully and graciously hear the prayers which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of Holy Mother Church, through the same Christ our Lord. Amen.

ST. MICHAEL the Archangel, defend us in battle; be our protection against the malice and snares of the devil. We humbly beseech Thee, O God, to command him; and do Thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the destruction of souls. Amen.

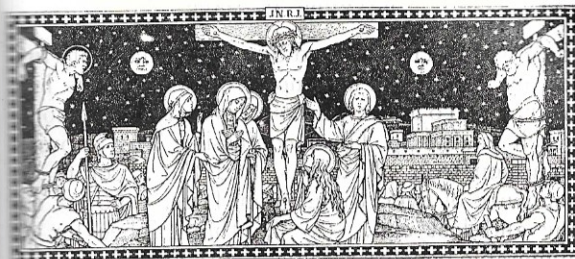
(Ind. of 300 days. — LEO XIII. Sept. 25, 1888.)

(Ind. of 7 years, 7 quarantines. — PIUS X. June 7, 1904.)

Then is said three times the ejaculation: Most Sacred Heart of Jesus, have mercy on us.

Prayers for Benediction of the Blessed Sacrament on
191.





Prayers at Mass

FORMING OUR INTENTION BEFORE MASS

I INTEND to assist at the Holy Sacrifice of the Mass, and to receive the Body and Blood of our Lord Jesus Christ, according to the rite of the holy Roman Catholic Church, to the praise of almighty God and of the whole court of heaven; for my benefit, and that of the whole Church on earth; for all those who have commended themselves unto my prayers, in general and in particular; and for the happy estate of the holy Roman Catholic Church.

Joy with peace, amendment of life, space for true repentance, the grace and comfort of the Holy Ghost, perseverance in good works, a contrite and humble heart, and a happy consummation of my life, grant unto me, O almighty and merciful Lord. Amen.

OFFERING AT THE BEGINNING OF MASS

ETERNAL Father, I unite myself with the intentions and affections of our Lady of Sorrows on Calvary, and I offer Thee the Sac-

rifice which Thy beloved Son Jesus made of Himself on the cross, and now renews on this holy altar: (1) To adore Thee and give Thee the honor which is due to Thee, confessing Thy supreme dominion over all things, and the absolute dependence of everything upon Thee, Who art our one and last end. (2) To thank Thee for innumerable benefits received. (3) To appease Thy justice, irritated against us by so many sins, and to make satisfaction for them. (4) To implore grace and mercy for myself, for —, for all afflicted and sorrowing, for poor sinners, for all the world, and for the holy souls in Purgatory.

(Ind. of 300 days. — PIUS X. July 8, 1904.)

SPECIAL OFFERING FOR THE DYING

O MY God, I offer Thee all the holy Masses which will be said this day throughout the whole world for poor sinners who are now in their last agony, and who will die this day. May the Precious Blood of our Saviour Jesus Christ obtain for them mercy.

(Ind. of 300 days, each time. — PIUS X. Dec. 18, 1907.)

At the Confiteor

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before Thee, I here confess in the sight of the whole court of heaven, and of all Thy faithful, my innumerable treasons against Thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended through the whole course of

my life, in thought, word, and deed; and therefore am unworthy to lift my eyes to heaven, or so much as to speak Thy sacred Name: how much more am I unworthy to appear here in Thy sanctuary, and to assist among Thy angels at these heavenly mysteries, which require so much purity, because Jesus Christ Himself is here in person, both Priest and Victim! But, O my God, Thy mercies are above all Thy works, and Thou wilt not despise a contrite and humble heart; and therefore I here venture to come into Thy temple, and with the poor publican, strike my breast and say, "God be merciful to me a sinner."

When the Priest Goes to the Altar

LET us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before Him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart; let the homage of our adorations be as acceptable to Thee as if we offered Thee thousands of victims.

At the Introit

THE Lord hath opened the gates of heaven; He hath rained down manna to feed us; He hath given us the Bread of angels. Thy goodness, O my God, hath prepared it for the poor and humble heart; blessed art Thou, O God of Israel, Thou only canst work such wonders for me. I will offer to Thee, in the presence of all Thy people, the homage of my love and gratitude.

At the Kyrie

O FATHER of infinite mercy, have pity on Thy children; O Jesus, sacrificed for us, apply to us the merits of Thy Precious Blood. O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with Thy love.

At the Gloria in Excelsis

WHAT happiness for us that the Son of the Most High should have been pleased to dwell among us, and have vouchsafed to offer us a dwelling in His divine Heart! Suffer us, O Lord, to mingle our voices with those of the angelic choir, to thank Thee for so great a favor, and let us say with them, "Glory to God in the highest heavens." O almighty Father, we praise Thee, we bless Thee, we adore Thee; we give Thee thanks for all the benefits which Thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, Who takest away the sins of the world, have mercy on us; Thou only art holy, Thou only art the Lord, Who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collect

O LORD vouchsafe favorably to hear the prayers which Thy priest offers to Thee for the Church and for me.

I earnestly beseech Thee to grant me those graces and virtues of which I have need, in order to deserve Thy love. Fill my heart with eternal gratitude for all the blessings which Thou hast conferred upon me, with a lively horror of sin, and with perfect charity toward my neighbor. Make my whole life worthy of one who is Thy child. I deserve not to be heard for my own sake, O my God, but I beseech Thy mercy through the infinite merits of Thy divine Son.

O divine Jesus, inexhaustible fountain of all good things, open to us, we beseech Thee, the interior of Thy Heart; that having entered, by pious meditation, into this august sanctuary of divine love, we may fix forever there our hearts, as the place wherein are found the treasure, the repose, and the happiness of holy souls.

At the Epistle

THOU hast vouchsafed, O Lord, to teach us Thy sacred truths by the prophets and apostles; oh grant that we may so improve by their doctrine and examples in the love of Thy holy Name and of Thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by Thy light, and strengthened by Thy grace, to walk in the way of Thy commandments, and to serve Thee with clean hearts.

At the Gospel

O LORD Jesus, Who, according to Thy Father's will, hast declared unto the world the message of the Gospel; grant that we may receive it into our minds, embrace it with our wills, preserve it in our memory, and practise it in our lives; and being united here with those elect sheep who hear Thy voice, may be numbered with them also at the last day at Thy right hand, and hear Thee say, "Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world."

At the Sermon

I WILL hear what the Lord will say unto me. O Jesus, Light of the world, enlighten my understanding, that I may understand Thy word, and cleanse my heart, that it may bring forth the fruits of the same.

At the Creed

I FIRMLY believe — because God Who is infallible Truth hath so revealed it to the holy Catholic Church, and through the Church to us — I firmly believe that there is one only God, in Three Divine Persons, equal and distinct, Whose names are Father, Son, and Holy Ghost: that the Son became man, and through the operation of the Holy Spirit took flesh and a human soul in the womb of the most pure Virgin Mary, died for us upon the cross, rose again, ascended into heaven, and will come from thence at the end of the world to judge the living and

dead, to give paradise to the good, and hell to the wicked, forever; and furthermore, upon the same motive, I believe everything that the holy Church believes and teaches. In this faith and for this faith I desire to live and die. Grant, O Lord, that my life may be comformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic, and may constantly maintain the interests of Thy holy religion. Draw closer to me, Lord, the bonds that bind me to Thy holy Church; put into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became Thy child, and in its bosom I desire to live and die.

At the Offertory

O ETERNAL Father, Who wast pleased to institute this most Holy Sacrifice of the New Law, wherein Thy only-begotten Son might be offered to Thee; I offer the same to Thy divine Majesty, and in union therewith I offer myself, and all that Thou hast bestowed upon me. Look upon me, and have mercy upon me.

At the Washing of the Fingers

O MY Jesus, would that Thou couldst bear witness to the holiness of my life and the innocence of my heart! But, with the Prophet, I must cry out: It is in Thy mercy only that I place my hope; my consolation is in meditating on Thy promises to the penitent heart, and Thy

faithfulness in performing them: confounded at all that I have committed to this day, and encouraged by the favors which Thou hast bestowed upon me, I can but promise to correspond better with Thy graces than I have hitherto done. I will purify myself more and more with tears of penitence; I will bless Thee as I do this day; and I will sing of the wonders of Thy power and of Thy mercy.

After the Washing of the Fingers

O MOST holy and adorable Trinity, vouchsafe to receive this our Sacrifice in remembrance of our Saviour's Passion, Resurrection, and glorious Ascension: and grant that we may die with Him to our sins, rise with Him to a new life, and ascend with Him to Thee. Let those saints, whose memory we celebrate on earth, remember us before Thy throne in heaven, and obtain mercy for us, through the same Jesus Christ our Lord.

At the Orate, Fratres

THE creature can offer nothing to the Creator that can be worthy of His acceptance; I unite myself, therefore, to the sacrifice of Jesus Christ, which can alone merit anything in my behalf. I desire nothing but through Him and with Him. I have no wish beyond Him. O God of mercy, I seek nothing but Thy love. Graciously accept the sacrifice of my heart and of my whole self, and may it, like the sacrifice of Jesus, be pleasing to Thee and unite us to Him.

At the Secret Prayer

MERCIFULLY hear our prayer, O Lord, and graciously accept this oblation which we Thy servants make to Thee; and as we offer it to the honor of Thy Name, so may it be to us here a means of obtaining Thy grace, and life everlasting hereafter.

(Or, for a Saint's Day)

SANCTIFY, O Lord, we beseech Thee, these gifts which we offer Thee in this solemnity of Thy holy servant N. and so strengthen us by Thy grace, that both in prosperity and adversity our ways may be ever directed to Thy honor.

At the Preface

O LORD, do Thou Thyself lift up my heart to Thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where Thou art worthily adored, and to the altar, where Thou art about to manifest Thyself to me. My life is but one continual succession of Thy mercies; let it be one continual succession of thanksgivings: and as Thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth, in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say, in a transport of joy and admiration:

HOLY, HOLY, HOLY, LORD GOD OF SABAOth.
HEAVEN AND EARTH ARE FULL OF THY GLORY.
HOSANNA IN THE HIGHEST.

BLESSED IS HE THAT COMETH IN THE NAME OF
THE LORD. HOSANNA IN THE HIGHEST.

At the Canon

O ETERNAL and most merciful Father, behold, we come to offer Thee our homage this day: we desire to adore, praise, and glorify Thee, and to give Thee thanks for Thy great glory, joining our hearts and voices with all Thy blessed in heaven, and with Thy whole Church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg Thy pardon, we dare not venture to approach Thee otherwise than in company of Thy Son, our Advocate and Mediator, Jesus Christ, Whom Thou hast given us to be both our High Priest and Sacrifice. With Him, therefore, and through Him, we venture to offer Thee this Sacrifice; to His most sacred intentions we desire to unite ours; and with this offering which He makes of Himself, we desire to make an offering of our whole being to Thee. With Him, and through Him, we beseech Thee to exalt Thy holy Catholic Church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on all poor sinners; that we may be converted to Thee.

finding mercy, through Jesus Christ Thy Son; through Whom we hope one day to be admitted into the company of all Thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

When the Priest Spreads his Hands Over the Oblation

Here the bell is rung to announce the approaching consecration.

GIVE ear, we beseech Thee, to the prayers of Thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

Behold, O Lord, we all here offer to Thee, in this bread and wine, the symbols of our perfect union. Grant, O Lord, that they may be made for us the true Body and Blood of Thy dear Son; that, being consecrated to Thee by this holy Victim, we may live in Thy service, and depart this life in Thy grace.

At the Elevation

MY LORD AND MY GOD

These words are to be said with faith, piety and love while looking upon the Blessed Sacrament, either during the Elevation in the Mass, or when it is exposed on the altar. (Ind. of 7 years and 7 quarantines. — Prus X. May 18, 1907.)

At the Memento for the Dead

I OFFER Thee again, O Lord, this Holy Sacrifice of the Body and Blood of Thine only Son, in behalf of the faithful departed, and in particular for the souls of [*here name whom you chiefly purpose to pray for*] my parents [*if dead*] relatives, benefactors, neighbors, etc. Likewise of such as I have in any way injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace.

At the Nobis quoque peccatoribus

VOUCHSAFE to grant the same to us, poor and miserable sinners: judge us not according to our demerits; but through the infinite multitude of Thy mercies, in which we hope, liberally extend to us Thy grace and pardon.

We ask it of Thee in the name of Thy dear Son, Who liveth and reigneth eternally with Thee, and in that form of prayer which He Himself has taught us.

At the Pater noster

OUR Father, Who reignest in heaven, come and reign in my soul, come and sanctify me by Thy presence; come and subject it to Thy holy will, and render it obedient to the inspiration of Thy grace. Extinguish in my heart every feeling of hatred and revenge; forgive me as I

forgive. Grant to me such wisdom and such strength that I may triumph over all temptations. Deliver me from all those evils which oppress me, and under which I groan. I come to Thee, as a child to his father, to be fed; as a subject to his prince, to be protected; as one afflicted, to his only succor, to be consoled and comforted.

At the Libera nos

DELIVER us, we beseech Thee, O Lord, from all evils past, present, and to come; and by the intercession of Blessed Mary, ever Virgin, and of all the saints, mercifully grant peace in our days, that by the assistance of Thy holy grace we may be always free from sin and secure from all disturbance.

At the Pax Domini

GHY Body was broken, and Thy Blood shed for us: grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting

O Lamb of God, pure and spotless Victim, Who canst satisfy the justice of an offended God, vouchsafe to make me partaker of the merits of Thy sacrifice. What lessons of humility, meekness, charity, and patience dost Thou not give me! Impress these virtues upon my heart, that it may be to Thee a pleasant habitation, wherein Thou mayest repose as in an abode of peace.

After the Agnus Dei

IN saying to Thy Apostles, Peace I leave with you, My peace I give unto you; Thou hast promised, O Lord, to all Thy Church, that peace which the world cannot give — peace with Thee and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from Thee, to Whom we heartily desire to be united through the blessed Sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weaknesses.

At the Domine, non sum dignus

GOD only can be worthy of receiving God; how, then, can a soul so sinful as mine merit so great a happiness! But Thou, O Lord, regardest not Thy greatness, but Thy mercy. Thou wilt that I come to Thee, as one sick to the physician who can heal him, as one poor to the rich man who can assist him. O God of love, behold at Thy feet the poorest, the most inferior of Thy creatures. Unite me to Thyself, and I shall become rich and whole in Thy sight. Work, I beseech Thee, this miracle, worthy of Thy omnipotence and charity.

While the Priest Communicates

O SACRED Banquet, in which Christ received, the memory of His Passion renewed, the mind is filled with grace, and a pledge of future glory is given to us!

Grant, O Lord Jesus, that we may so reverence the sacred mysteries of Thy Body and Blood, that we may ever find in ourselves the fruits of Thy Redemption.

Act of Spiritual Communion for Those Who Do Not Intend to Communicate

O MY most loving Saviour, since I cannot have the happiness of receiving Thee this day, suffer me to gather up the precious crumbs that fall from Thy table, and to unite myself to Thy divine Heart by faith, hope, and charity. I confess I do not deserve the children's bread; but I venture humbly to declare that, away from Thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, unto me, O my divine Jesus! come into my mind, to illuminate it with Thy light; come into my heart, to enkindle in it the fire of Thy love, and to unite it so intimately with Thine own, that there may be no more I that live, but Thou that livest in me, and reignest in me forever.

Prayer During the Ablutions

GRANT us, O Lord, a part in the fruits of Thy death and Passion, the sacred memory of which we have this day commemorated. I adore Thy goodness, O gracious Lord, for Thy inestimable favor in admitting me to be present again at that Holy Sacrifice, where Thou art both Priest and Victim. Oh, make me always sensible

of so great a blessing, and let not my unworthiness put a bar to Thy mercy and goodness.

At the Communion

LET it be now, O Lord, the effect of Thy mercy, that we, who have been present at this Holy Mystery, may find the benefit of it in our souls.

How sweet, O Lord, is Thy spirit; Who, to show Thy sweetness toward Thy children, givest them the most delicious Bread from heaven, and sendest the proud away empty.

At the Postcommunions

POUR forth upon us, O Lord, the spirit of Thy love, that, by Thy mercy, Thou mayest make those of one mind whom Thou hast fed with one celestial food. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Spirit forever and ever. Amen.

We give Thee thanks, O God, for Thy mercy in admitting us to have a part in offering the Sacrifice to Thy holy Name: accept it now to Thy glory, and be ever mindful of our weakness.

For a Saint's Day

WE have received heavenly mysteries, O Lord, in the commemoration of the Blessed Mary ever Virgin, of blessed N., and all Thy saints: grant, we beseech Thee, that what we celebrate in time, we may obtain in the joys of eternity. Through Christ our Lord.

At the Last Gospel

O ETERNAL Word, speak to my soul, which adores Thee in profound silence; Thou Who art the great Creator of all things, abandon not, I beseech Thee, Thy own creature; be Thou my life, my light, and my all.

O Light Eternal, enlighten me as to this present life, and in the life to come.

Reign in me as in Thine own inheritance; for Thou, O Lord, hast made me; Thou hast redeemed me. May I be ever Thine!

PRAYERS ORDERED BY POPE LEO XIII

To be said kneeling after the celebration of Low Mass

The priest with the people recites the Hail Mary thrice: then the following prayers.

Salve Regina

HAIL! holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, our refuge and our strength, look down with favor upon Thy people, who come to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, Blessed Joseph, of the Holy Apostles, Peter and Paul, and of all the Saints, mercifully and graciously hear the prayers which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of Holy Mother the Church, through the same Christ our Lord. Amen.

ST. MICHAEL the Archangel, defend us in battle; be our protection against the malice and snares of the devil. We humbly beseech Thee, O God, to command him; and do Thou, O prince of the heavenly host, by the divine power thrust into hell Satan and the other evil spirits who roam through the world seeking the destruction of souls. Amen.

(Ind. of 300 days. — LEO XIII. Sept. 25, 1888.)

(Ind. of 7 years, 7 quarantines. — PIUS X. June 7, 1902.)

Then is said three times the ejaculation: Most Sacred Heart of Jesus, have mercy on us.

Prayers for Benediction of the Blessed Sacrament on page 191.

*Daily Mass for the Dead**OFFERING BEFORE MASS**Prayer of St. Alphonsus*

OY God! I recommend to Thee the souls of my relatives, my benefactors, my friends, and my enemies, and of those who are in purgatory on my account.

I recommend to Thee the souls of evangelical laborers, of religious and priests, and especially of those who had charge of my soul.

I recommend to Thee the souls of those who were most devout to the Passion of our Lord, to the Blessed Sacrament, to the sacred Heart of Jesus, and to the Blessed Virgin Mary, the souls who are most abandoned, those who suffer most, and those who are nearest to entrance into paradise.

THE BEGINNING OF THE MASS

Prayers at the Foot of the Altar

Priest. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Ant. Introibo ad altare Dei.

Ministers. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

M. Qui fecit cælum et terram.

Then the priest says the Confiteor:

P. Confiteor Deo omnipotenti, etc.

M. Misereatur tui omnipotens Deus, et dismissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

The Ministers now say the Confiteor in behalf of the people:

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli

Priest. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ant. I will go unto the altar of God.

Ministers. Unto God, Who giveth joy to my youth.

P. Our help is in the name of the Lord.

M. Who hath made heaven and earth.

P. I confess to almighty God, etc.

M. May almighty God have mercy upon thee, and forgive thee thy sins, and bring thee unto life everlasting.

P. Amen.

I CONFESS to almighty God, to blessed Mary ever Virgin, to blessed Michael

Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis (et tibi, Pater) quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dismissis peccatis vestris, perducatur vos ad vitam æternam.

M. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum

the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints (and to you, Father) that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints and you, Father, to pray to the Lord our God, for me.

P. May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

M. Amen.

P. May the almighty and merciful God grant us pardon, absolution,

nostrorum, tribuat nobis omnipotens et misericors Dominus.

M. Amen.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Going up to the altar the priest says silently:

AUFER a nobis, quæsumus, Domine, iniquitates nostras: ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

and remission of our sins.

M. Amen.

V. Thou wilt turn again, O God, and quicken us.

R. And Thy people will rejoice in Thee.

V. Show us, O Lord Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

TAKE away from us our iniquities, we beseech Thee, O Lord: that we may be worthy to enter with pure minds unto the Holy of holies. Through Christ our Lord. Amen.

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

WE beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

The Introit

REQUIEM æternam dona eis, Domine: et lux perpetua luceat eis. *Ps. 64, 2-3.* Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem: exaudi orationem meam; ad te omnis caro veniet. Requiem, etc. is repeated.

ETERNAL rest give to them, O Lord; and let perpetual light shine upon them. *Ps. 64, 2-3.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest, etc.

The Kyrie

KYRIE eleison, Ministers. Kyrie eleison, P. Kyrie eleison,

LORD, have mercy, Ministers. Lord, have mercy, P. Lord, have mercy,

M. Christe eleison,	M. Christ, have mercy,
P. Christe eleison,	P. Christ, have mercy,
M. Christe eleison,	M. Christ, have mercy,
P. Kyrie eleison,	P. Lord, have mercy,
M. Kyrie eleison,	M. Lord, have mercy,
P. Kyrie eleison.	P. Lord, have mercy.

The Collect

V. Dominus vobiscum.	V. The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.

FOR BISHOPS OR PRIESTS

Oremus

DEUS, qui inter apostolicos sacerdotes famulos tuos pontificali (vel sacerdotali) fecisti dignitate vigere, præsta, quæsumus, ut eorum quoque perpetuo aggregentur consortio. Per Christum Dominum nostrum.

Let us Pray

OGOD, Who among Thy apostolic priests didst adorn Thy servants with the pontifical (or priestly) dignity, grant, we beseech Thee, that they may also be associated with Thine apostles in everlasting fellowship. Through Christ our Lord.

FOR DECEASED BRETHREN, FRIENDS, AND BENEFACTORS

DEUS veniæ largitor, et humanæ salutis amator: quæsumus clementiam tuam; ut nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc seculo transierunt beata Maria semper Virgine intercedente cum omnibus sanctis, ad perpetuæ beatitudinis consortium pervenire concedas.

OGOD, Who art ever ready to forgive sins and Who ever seekest the salvation of men: we most humbly entreat of Thy mercy that, through the intercession of Blessed Mary, ever a Virgin and of all Thy saints, the brethren, friends, and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which hath no end.

FOR THE SOULS OF THE FAITHFUL DEPARTED

FIDELIUM Deus omnium conditor et redemptor; animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis

OGOD the Creator and Redeemer of all the faithful, to the souls of Thy servants and of Thine handmaidens grant the pardon of all their sins, that, through our devout prayers, they may

supplicationibus consequantur. Qui vivis, etc.

rejoice in the full forgiveness for which at all times they have hoped. Who livest, etc.

The Epistle

Lectio libri Apocalypsis beati Joannis Apostoli. (xiv, 13).

Lesson from the book of the Apocalypse of St. John the Apostle. (xiv, 13)

IN diebus illis: Audi divi vocem de cælo, dicentem mihi: Scribe: Beati mortui, qui in Domino moriuntur. A modo jam dicit Spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos.

Gradual. Requiem æternam dona eis, Domine; et lux perpetua luceat eis. V. Ps. III, 7. In memoria æterna erit justus; ab audiente mala non timebit.

Tractus. Absolve, Domine, animas omnium

IN those days, I heard a voice from heaven, saying to me, Write, Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors, for their works follow them.

Gradual. Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. Ps. III, 7. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract. Loose, O Lord, the souls of the

fideliū defunctorū ab omni vinculo delictorum: V. Et gratia tua illis succurrente, mereantur evadere judicium ultionis: V. Et lucis æternæ beatitudine perfrui.

faithful departed from every bond of sin: V. Helped by Thy grace, may they be counted worthy to escape from the avenging judgment: V. And evermore in joy to look upon that light which is Thyself.

The Sequence

DIES iræ, dies illa
Solvēt sæclum in favilla,
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

DAY of wrath, O Day of mourning,
Lo, the world in ashes burning—
Seer and Sibyl gave the warning.

O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.

Mors stupebit et natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus profertur,
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet apparebit:
Nil inultum remanebit.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis

Death is struck, and
nature quaking,
All creation is
awaking —
To its Judge an answer
making.

Lo, the book, exactly
worded,
Wherein all hath been
recorded —
Thence shall judgment
be awarded.

When the Judge His
seat attaineth,
And each hidden deed
arraigneth,
Nothing unavenged re-
maineth.

What shall I, frail man,
be pleading?
Who for me be inter-
ceding
When the just are
mercy needing?

King, of majesty tremen-
dous,
Who dost free salvation
send us,

Salva me, fons pietatis.

Recordare, Jesu pie,

Quod sum causa tuæ
viæ;

Ne me perdas illa die.

Quærens me, sedisti las-
sus;

Redemisti, crucem
passus:

Tantus labor non sit
cassus.

Iuste Judex ultionis,

Donum fac remissionis

Ante diem rationis.

Ingemisco tanquam
reus,

Culpa rubet vultus
meus;

Supplicanti parce,
Deus.

Qui Mariam absolvisti,

Fount of pity, then
befriend us.

Think, kind Jesus, my
salvation
Caused Thy wondrous
Incarnation —
Leave me not to repro-
bation.

Faint and weary Thou
hast sought me,
On the cross of suffering
bought me;
Shall such grace be
vainly brought me?

Righteous Judge of ret-
ribution,
Grant Thy gift of ab-
solution
Ere that reck'ning
day's conclusion.

Guilty, now I pour my
moaning,
All my shame with
anguish owning:
Spare, O God, Thy sup-
pliant groaning.

Thou the sinful Mary
savest,

Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Thou the dying thief forgavest,
And to me a hope vouchsafest.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy favored sheep, oh, place me;
Nor among the goats abase me,
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.

Low I kneel, with heart submission;
See, like ashes, my contrition —
Help me in my last condition.

Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.

Huic ergo parce, Deus:
Pie Jesu Domine,

Dona eis requiem.
Amen.

Ah, that day of tears and mourning,
From the dust of earth returning,
Man for Judgment must prepare him —

Spare, O God, in mercy spare him.
Lord, Who didst our souls redeem,
Grant a blessed requiem.
Amen.

Munda Cor Meum

MUNDA cor meum,
ac labia mea, omnipotens Deus, qui laus
Isaiæ Prophetæ calculo mundasti ignem:
ita me tua grata misericordia dignare
mundare, ut sanctum Evangelium tuum digne
valem nuntiare. Per Christum Dominum
in eternum.

Amen.

CLEANSE my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the Prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord.
Amen.

The Gospel

V. Dominus vobiscum.

R. Et cum spiritu tuo.

✠ *Sequentia sancti Evangelii secundum Joannem vi, 51-55.*

R. Gloria tibi, Domine.

IN illo tempore: Dixit Jesus turbis Judæorum: Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigabant ergo Judæi ad invicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Jesus: Amen, amen dico vobis: Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non

V. The Lord be with you.

R. And with thy spirit.

✠ *Continuation of the holy Gospel according to John vi, 51-55.*

R. Glory be to Thee, O Lord.

AT that time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink

habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam: et ego resuscitabo eum in novissimo die.

His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

The Offertory

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

DOMINE Jesu Christe, rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu; libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repræsentet eas in lucem sanctam: Quam olim Abraham promisisti, et semini ejus. V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro

OLORD Jesus Christ, Thou Who art the King of glory, save the souls of all the faithful departed from the pains of hell and from the deep pit; save them from the lion's mouth, nor suffer the fiery lake to swallow them up, nor endless darkness to enshroud them. Rather do Thou bid holy Michael, Thy standard-bearer, to bring them forth into glorious light: even as of old-time Thou didst

animabus illis, quarum hodie memoriam, facimus: fac eas, Domine, de morte transire ad vitam: Quam olim Abraham promissisti, et semini ejus.

promise to Abraham and to his seed. V. Together with our prayers we offer Thee, O Lord, the sacrifice of praise: do Thou receive it in behalf of the souls whom this day we have in mind: lead them, O Lord, from death into life. Even as of old-time thou didst promise to Abraham and to his seed.

The Offering of the Bread and Wine

SUSCIPE, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentibus meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

RECEIVE, O holy Father, almighty and eternal God, this spotless host, which I Thine unworthy servant, offer unto Thee my living and true God for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.

The priest pours wine and water into the Chalice.

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia sæcula sæculorum.

Amen.

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat.

Amen.

In spiritu humilitatis et in animo contrito suscipamur a te, Domine, et sic fiat sacrificium nostrum in con-

O GOD, Who in creating man didst exalt his nature very wonderfully, and still more wonderfully reformed it, grant that, by the mystery of this water and wine, we may be made partakers of His divine nature, Who vouchsafed to become partaker of our human nature, namely, Jesus Christ our Lord, Thy Son, Who with Thee, in the unity, etc.

Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend before Thy divine Majesty as a sweet odor for our salvation and for that of the whole world.

Amen.

Accept us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer in Thy

spectu tuo hodie, ut placeat tibi, Domine Deus.

Veni sanctificator, omnipotens, aeternus Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

The Washing of the Fingers

UAVABO inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in inno-

sight this day may be pleasing to Thee, O Lord God.

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of Thy holy Name.

I WILL wash my hands among the innocent: and will compass Thy altar, O Lord.

That I may hear the voice of praise: and tell of all Thy marvelous works.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have

centia mea ingressus sum; redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

walked in my innocence; redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Prayer to the Blessed Trinity

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in celis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum.

Amen.

RECEIVE, O holy Trinity, this oblation offered up by us to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord.

Amen.

The Orate Fratres

ORATE, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Server. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

BRETHREN, pray that my sacrifice and yours may be well pleasing to God the Father almighty.

Server. May the Lord receive this sacrifice at thy hands to the praise and glory of His Name, to our own benefit, and to that of all His Holy Church.

The Secret Prayers

FOR DECEASED BISHOPS AND PRIESTS

SUSCIPE, Domine, quæsumus pro animabus famulorum tuorum pontificum (seu sacerdotum), quas offerimus hostias: ut quibus in hoc sæculo pontificale (seu sacerdotale), donasti meritum, in cælesti regno sanctorum tuorum jubeas jungi consortio. Per Dominum.

RECEIVE, we beseech Thee, O Lord, for the souls of departed bishops (or priests), Thy servants, the sacrifice we offer: in this world Thou didst raise them to pontifical (or sacerdotal rank), bid them now to enter into the company of Thy saints. Through Christ our Lord.

FOR DECEASED BRETHREN, FRIENDS,
AND BENEFACTORS

DEUS cujus misericordiae non est numerus, suscipe propitius preces humilitatis nostræ: et animabus fratrum, propinquo- rum et benefactorum nostrorum, quibus tui nominis dedisti confessionem, per hæc sacramenta salutis nostræ, cunctorum remissionem tribue peccatorum. Per Dominum.

O GOD, Whose mercy is boundless, favorably receive our humble prayers, and by means of these sacraments of our salvation, grant to the souls of our brethren, kinsfolk and benefactors, who by Thy grace did confess Thy Name, the remission of all their sins. Through Christ our Lord.

FOR ALL THE FAITHFUL DEPARTED

HOSTIAS quæsumus Domine, quas tibi pro animabus famularum famularumque tuarum offerimus propitiatus intende: ut quibus fidei christianæ meritum contulisti dones et præmium. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus.

MERCIFULLY look down upon this sacrifice which we offer to Thee for the souls of Thy servants, O Lord, we beseech Thee; that to those to whom Thou didst grant the merit of Christian faith, Thou mayest also grant its reward. Through Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost.

The Preface

V. Per omnia sæcula
sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere; Domine sancte, Pater omnipotens, æterne Deus; per Christum Dominum nostrum. In quo nobis spes beatæ resurrectionis effulsit, ut quos contristat certa moriendi conditio, eos-

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father almighty, eternal God. Through Christ our Lord; in Whom the hope of a happy resurrection has shone on us, so that those whom the certain

consoletur futuræ immortalitatis promissum. Tuis enim fidebus, Domine, vitamatur, non tollitur, et dissoluta terrestribus incolatus domo eterna in cælis habitatio comparatur. Et deo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia celestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

fate of dying renders sad, may be consoled by the promise of future immortality. For with regard to Thy faithful, O Lord, life is changed, not taken away, and the house of their earthly dwelling being destroyed, an eternal dwelling in heaven is obtained. And therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing a hymn to Thy glory saying without ceasing:

SANCTUS, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cæli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

HOLY, Holy, Holy. Lord God of hosts, Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

THE CANON

QUE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta catholica, quam pacificare custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

MEMENTO, Domine, famulorum famularumque tuarum, N. et N. Et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus

WE therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son our Lord, to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to preserve, unite and govern it throughout the world; together with Thy servant N. our Pope, and our Bishop N., as also all orthodox believers and professors of the Catholic and Apostolic faith.

REMEMBER, O Lord, Thy servants of both sexes, N. and N. And all here present whose faith and devotion are known unto Thee, for whom we offer, or who offer

qui tibi offerunt hæc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua, æterno Deo, vivo et vero.

up to Thee, this sacrifice of praise, for themselves, their families, and friends, for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows unto Thee, the eternal, living, and true God.

COMMUNICANTES et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andrea, Jacobi, Joannis, Thome, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Linii, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum

IN communion with, and honoring the memory, especially of the glorious ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all

tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum.

Amen.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum.

Amen.

QUAM oblationem tu, Deus, in omnibus, quæsumus benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis cor-

Thy saints; through whose merits and prayers grant that we may in all things be defended by the help of Thy protection. Through the same Christ, our Lord.

Amen.

WHEREFORE, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.

AND do Thou, O God, vouchsafe in all respects to bless, consecrate, and approve this our oblation to perfect it and render it well-pleasing

et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

to Thyself, so that it may become for us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in celum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

SIMILI modo postquam cenatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens benedixit, deditque discipulis suis, dicens: Accipite, et bibe ex eo omnes:

WHO, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, did bless, break, and give unto His disciples, saying: Take, and eat ye all of this.

FOR THIS IS MY BODY.

IN like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, again giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take ye, and drink ye all of this:

HIC EST ENIM CALIX
SANGUINIS MEL, NOVI ET
ÆTERNI TESTAMENTI:
MYSTERIUM FIDEL, QUI
PRO VOBIS ET PRO MUL-
TIS EFFUNDETUR IN
REMISSIONEM PECCA-
TORUM.

Hæc quotiescumque
feceritis, in mei memo-
riam facietis.

UNDE et memores,
Domine, nos servi
tui, sed et plebs tua
sancta, ejusdem Christi
Filii tui Domini nostri,
tam beatæ passionis,
necnon et ab inferis
resurrectionis, sed et
in cælos gloriôsæ ascen-
sionis: offerimus præ-
claræ majestati tuæ de
tuis donis ac datis,
hostiam puram, hosti-
am sanctam, hostiam
immaculatam, panem
sanctum vitæ æternæ,
et calicem salutis
perpetuæ.

FOR THIS IS THE
CHALICE OF MY BLOOD
OF THE NEW AND EVER-
LASTING TESTAMENT,
THE MYSTERY OF FAITH,
WHICH FOR YOU AND
FOR MANY SHALL BE
SHED UNTO THE RE-
MISSION OF SINS.

As often as ye shall do
these things, ye shall do
them in memory of Me.

WHEREFORE, O
Lord, we, Thy
servants, as also Thy
holy people, calling to
mind the blessed Pas-
sion of the same Christ,
Thy Son, our Lord, His
Resurrection from the
grave, and His glorious
Ascension into heaven,
offer up to Thy most
excellent majesty of
Thine own gifts be-
stowed upon us, a pure
Victim, a holy Victim,
an immaculate Victim,
the holy Bread of
eternal life, and the
chalice of everlasting
salvation.

SUPRA quæ pro-
pitio ac sereno
vultu respicere digneris,
et accepta habere, sicuti
accepta habere digna-
ris es munera pueri tui
justi Abel, et sacrifici-
um Patriarchæ nostri
Abrahæ; et quod tibi
obtulit summus sacer-
dos tuus Melchisedech,
sanctum sacrificium, im-
maculatam, hostiam.

SUPPLICES te ro-
gamus, omnipotens
Deus, jube hæc perferri
per manus sancti angeli
tui in sublime altare,
et in conspectu di-
vinæ majestatis tuæ,
ut quotquot ex hac
altaris participatione
sacrosanctum Filii tui
corpus et sanguinem
sumperimus, omni
benedictione cælesti, et
gratia repleamur. Per
eundem Christum Do-
minum nostrum.
Amen.

UPON which vouch-
safe to look with a
propitious and serene
countenance, and ac-
cept them, as Thou
didst vouchsafe to
accept the gifts of Thy
just servant Abel, and
the sacrifice of our
patriarch Abraham,
and that which Thy
highpriest Melchise-
dech offered to Thee,
a holy sacrifice and an
unspotted victim.

MOST humbly do we
beseech Thee, al-
mighty God, to com-
mand these things to
be carried by the hands
of Thy holy angel to
the altar on high, in
sight of Thy divine
majesty, that as many
as shall partake of the
most sacred Body and
Blood of Thy Son at
this altar may be filled
with every heavenly
grace and blessing.
Through the same
Christ our Lord. Amen.

MEMENTO etiam, Domine, famularum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis apostolis et martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia,

BE mindful, O Lord, of Thy servants N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace.

TO these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

TO us sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy,

Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quoniam nos consortium, non æstimator meriti, non veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

PER quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedixis, et præstas nobis.

PER ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

BY Whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

THROUGH Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

The Pater Noster

V. Per omnia sæcula
seculorum.
R. Amen.

V. World without end.
R. Amen.

Oremus

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere:

PATER Noster, qui es in cælis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

The priest says inaudibly

Amen.

LIBERA nos, quaesumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis

Let us Pray

THERETO admonished by wholesome precepts, and in words taught us by God Himself we presume to pray:

OUR Father, Who art in heaven, hallowed be Thy Name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our dailybread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God

Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuvati, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus

V. Per omnia sæcula sæculorum.

R. Amen.

The Communion

V. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

HEC commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

together with Thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ, Thy Son, our Lord, Who with Thee in the unity of the Holy Ghost liveth and reigneth God

V. World without end.

R. Amen.

V. May the peace of the Lord be always with you.

R. And with thy spirit.

MAY this commingling and consecrating of the Body and Blood of our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.

AGNUS Dei, qui tollis peccata mundi: dona eis requiem.

Agnus Dei, qui tollis peccata mundi: dona eis requiem.

Agnus Dei, qui tollis peccata mundi: dona eis requiem sempiternam.

DOMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhærere mandatis: et a te numquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et

LAMB of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest.

Lamb of God, Who takest away the sins of the world: give unto them rest forevermore.

LORD Jesus Christ, Son of the living God, Who, according to the will of Thy Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils. Make me to cleave to Thy commandments and suffer not that at any time I be separated from Thee, Who with

regnas Deus in sæcula sæculorum.

Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sum percipere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad incrementum mentis et corporis, et ad medietatem percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Panem cælestem accipiam, et nomen Domini invocabo.

The priest repeats three times

DOMINE, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

the same God the Father and the Holy Ghost livest and reignest world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but, do Thou make it to avail me to my healing and safe-keeping in body and in soul. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end.

Amen.

I will take the Bread of heaven and will call upon the Name of the Lord.

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

CORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

QUID retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

SANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

QUOD ore sumpsimus, Domine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiternum.

MAY the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

WHAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the Name of the Lord. With praise will I call upon the Lord, and I shall be saved from all mine enemies.

MAY the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

GRANT, O Lord, that what we have taken with our mouth we may receive with pure mind; that of a temporal gift it may become to us an eternal remedy.

CORPUS tuum, Domine, quod sumpsi, sanguis quem potavi, non mereat visceribus meis; et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

The Communion Prayer

LUX æterna luceat tuis, Domine: Cum Sanctis tuis in æternum, quia pius es.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Cum Sanctis tuis in æternum, quia pius es.

The Postcommunion

V. Dominus vobis-

R. Et cum spiritu

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest forever. Amen.

MAY light eternal shine upon them, O Lord: With Thy saints forever, because Thou art merciful.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

With Thy saints forever, because Thou art merciful.

V. The Lord be with you.

R. And with thy spirit.

FOR DECEASED BISHOPS OR PRIESTS

PROSIT, quæsumus Domine, animabus famulorum tuorum pontificum (seu sacerdotum) misericordiæ tuæ implorata clementia: ut ejus, in quo speraverunt, et crediderunt, æternum capiant, te miserante, consortium. Per Dominum.

WE beseech Thee, O Lord, that Thy clemency, which we implore, may benefit the souls of Thy servants who are Bishops (or priests); that by Thy mercy they may partake of that in which they hoped and believed. Through our Lord.

FOR DECEASED BRETHREN, FRIENDS
AND BENEFACTORS

PRÆSTA quæsumus omnipotens et misericors Deus: ut animæ fratrum, propinquorum, et benefactorum nostrorum, quibus hoc sacrificium laudis tuæ obtulimus majestati; per hujus virtutem sacramenti a peccatis omnibus expiatae lucis perpetuæ, te miserante, recipiant beatitudinem.

GRANT, we beseech Thee, almighty and merciful God, that the souls of our brethren, kinsfolk and benefactors, for whom we offer up to Thy majesty this sacrifice of praise may by virtue of this Sacrament be cleansed from all sin and by Thy mercy receive the happiness of eternal light.

FOR ALL THE FAITHFUL DEPARTED

ANIMABUS quæsumus, Domine, famulorum famularumque tuarum oratio propiciat supplicantium: ut eas et a peccatis omnibus exuas, et tuæ redemptionis facias esse participes. Qui vivis et regnas in sæcula sæculorum. Amen.

WE beseech Thee, O Lord, that the prayers of Thy suppliants may benefit the souls of Thy servants; that Thou mayest deliver them from all their sins, and make them partakers of Thy Redemption. Who livest and reignest forever and ever. Amen.

Conclusion of the Mass

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Requiescant in pace.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.
V. May they rest in peace.
R. Amen.

PLACEAT tibi sancta Trinitas, obsequium servitutis mee; et præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud

MET the offering of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, unworthy as I am, have offered up in the sight of Thy Majesty, may be ac-

obtuli sit, te miserante,
propitiabile. Per Chris-
tum Dominum nos-
trum.

Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

V. Initium sancti
Evangelii secundum
Joannem.

R. Gloria tibi, Do-
mine.

IN principio erat
Verbum, et Ver-
bum erat apud Deum,
et Deus erat Verbum.
Hoc erat in principio
apud Deum. Omnia
per ipsum facta sunt,
et sine ipso factum est
nihil quod factum est.
In ipso vita erat, et vita
erat lux hominum: et
lux in tenebris lucet, et
tenebræ eam non com-
prehenderunt. Fuit
homo missus a Deo, cui
nomen erat Joannes.

ceptable to Thee, and
by Thy mercy be a
propitiation for me and
for all for whom I have
offered it. Through
Christ our Lord. Amen.

V. The Lord be with
you.

R. And with thy
spirit.

V. The beginning of
the holy Gospel accord-
ing to *St. John*.

R. Glory be to Thee,
O Lord.

IN the beginning
was the Word,
and the Word was with
God, and the Word was
God. The same was in
the beginning with
God. All things were
made by Him: and
without Him was made
nothing that was made.
In Him was life, and
the life was the light of
men: and the light
shineth in darkness,
and the darkness did
not comprehend it.

Hic venit in testimo-
nium, ut testimonium
perhiberet de lumine,
ut omnes crederent per
illum. Non erat ille
lux, sed ut testimonium
perhiberet de lumine.
Erat lux vera quæ il-
luminat omnem homi-
nem venientem in hunc
mundum. In mundo
erat, et mundus per
ipsum factus est, et
mundus eum non cog-
novit. In propria ve-
nit, et sui eum non
receperunt. Quotquot
autem receperunt eum,
dedit eis potestatem
filios Dei fieri, his qui
credunt in nomine ejus.
Qui non ex sanguinibus,
neque ex voluntate car-
nis, neque ex voluntate
viri, sed ex Deo nati
sunt. [*He genuflects,*
saying]

There was a man sent
from God, whose name
was John. This man
came for a witness, to
bear witness of the
light, that all men
might believe through
him. He was not the
light, but was to bear
witness of the light.
That was the true light
which enlighteneth
every man that cometh
into this world. He
was in the world, and
the world was made
by Him, and the world
knew Him not. He
came unto His own,
and His own received
Him not. But as
many as received Him,
to them He gave power
to be made the sons of
God, to them that be-
lieve in His name, who
are born, not of blood,
nor of the will of the
flesh, nor of the will of
man, but of God. [*Here*
he genuflects, saying]

Et Verbum caro factum est, et habitavit in nobis et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

And the Word was made Flesh, and dwelt among us and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.



The Ritual for the Celebration of Matrimony

The priest, vested in a surplice and white stole (or vested as for Mass, but without maniple, if the Nuptial Mass is to follow), attended by the server holding a vessel of holy water, asks, in the vernacular, in the hearing of two or more witnesses, the bridegroom and the bride separately, concerning their consent. First he asks the bridegroom, who stands at the right hand of the bride:

P. WILT thou take N., here present, for thy lawful wife, according to the Rite of our Holy Mother the Church?

R. I will.

The priest then asks the bride:

P. WILT thou take N., here present, for thy lawful husband, according to the Rite of our Holy Mother the Church?

R. I will.

The consent must be expressed by both. Having obtained this mutual consent, the priest bids the man and woman join their right hands.

In most places it is customary for the man and woman to pledge themselves one to the other as follows, repeating these words after the priest:

First the bridegroom says:

I N. N., take thee, N. N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Then the bride says:

I N. N., take thee, N. N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

The priest then says:

EGO conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

I JOIN you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

The priest then sprinkles them with holy water.

This done, the priest blesses the ring, saying:

ADJUTORIUM nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

OUR help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Oremus

BENEDIC, ✠ Domine, annulum hunc, quem nos in Tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate Tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

Let us Pray

BLESS, ✠ O Lord, this ring, which we bless ✠ in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and in obedience to Thy will, and ever live in mutual love. Through Christ our Lord.

R. Amen.

Then the priest sprinkles the ring with holy water in the form of a cross; and the bridegroom having received the ring from the hand of the priest places it on the third finger of the left hand of the bride, saying:

With this ring I thee wed and I plight unto thee my troth.

Then the priest says:

IN nomine Patris, ✠ et Filii, et Spiritus Sancti.

Amen.

IN the name of the Father ✠ and of the Son and of the Holy Ghost. Amen.

This done, the priest adds:

V. Confirma hoc,
Deus, quod operatus es
in nobis.

R. A templo sancto
tuo quod est in
Jerusalem.

V. Kyrie eleison.

R. Christe eleison.

V. Kyrie eleison.

Pater noster (*inaudi-
bly*).

V. Et ne nos inducas
in tentationem.

R. Sed libera nos a
malo.

V. Salvos fac servos
tuos,

R. Deus meus, spe-
rantes in te.

V. Mitte eis, Do-
mine, auxilium de
sancto.

R. Et de Sion tuere
eos.

V. Esto eis, Domine,
turris fortitudinis,

R. A facie inimici.

V. Confirm, O God,
that which Thou hast
wrought in us.

R. From Thy holy
temple which is in
Jerusalem.

V. Lord, have mercy.

R. Christ, have
mercy.

V. Lord, have mercy.
Our Father (*inaudi-
bly*).

V. And lead us not
into temptation.

R. But deliver us
from evil.

V. Save Thy ser-
vants,

R. O my God, who
put their trust in Thee.

V. Send them help,
O Lord, from Thy holy
place.

R. And defend them
out of Sion.

V. Be unto them,
O Lord, a tower of
strength,

R. From the face of
the enemy.

V. Domine exaudi,
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
suo.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. The Lord be with
you.

R. And with thy
spirit.

Oremus

RESPICE, quæsu-
mus, Domine, su-
per hos famulos tuos, et
institutis tuis, quibus
propagationem humani
generis ordinasti, be-
nignus assiste, ut qui te
suctore junguntur, te
auxiliante serventur.
Per Christum Domi-
num nostrum.

Amen.

Let us Pray

LOOK down, we be-
seech Thee, O
Lord, upon these Thy
servants, and graciously
protect this Thine or-
dinance, whereby Thou
hast provided for the
propagation of man-
kind; that those who
are joined together by
Thine authority may be
preserved by Thy help.
Through Christ our
Lord. Amen.

After this, if the Nuptial Benediction is to be given,
the Mass is said *pro Sponso et Sponsa*, as follows; at which
the newly-married parties kneel at the altar-rail (or on
stools, according to custom), the man on the right,
and the woman on the left.

The Mass for Bridgroom and Bride

The Introit

DEUS Israel conjungat vos: et ipse sit vobiscum, qui misertus est duobus unicus: et nunc, Domine, fac eos plenius benedicere te.

Ps. 127, 1. Beati omnes qui timent Dominum: qui ambulat in viis ejus.

V. Gloria Patri, etc.

Deus Israel conjungat vos, etc.

The Collect

EXAUDI nos, omnipotens et misericors Deus: ut quod nostro ministratur officio, tua benedictione potius impleatur. Per Dominum, etc.

The Epistle (Eph., v. 22-33)

RATRES: Mulieres viris suis subditæ sint, sicut Domino:

MAY the God of Israel join you together: and may He be with you who was merciful to two only children: and now, O Lord, make them bless Thee more fully.

Ps. 127, 1. Blessed are all they that fear the Lord: that walk in His ways.

V. Glory be to the Father, etc.

May the God of Israel, etc.

GRACIOUSLY hear us, Almighty and merciful God, that what is performed by our ministry may be abundantly filled with Thy blessing. Through, etc.

BRETHREN: Let women be subject to their husbands

quoniam vir caput est mulieris: sicut Christus caput est Ecclesiæ: Ipse, salvator corporis ejus. Sed sicut Ecclesia subjecta est Christo, ita et mulieres viris suis in omnibus. Viri, diligite uxores vestras, sicut et Christus dilexit Ecclesiam, et seipsum tradidit pro ea, ut illam sanctificaret, mundans lavacro aquæ in verbo vitæ, ut exhiberet ipse sibi gloriosam Ecclesiam, non habentem maculam, aut rugam, aut aliquid hujusmodi, sed ut sit sancta et immaculata. Ita et viri debent diligere uxores suas, ut corpora sua. Qui suam uxorem diligit, seipsum diligit. Nemo enim unquam carnem suam odio habuit: sed nutrit, et fovet eam, sicut et Christus Ecclesiam: quia membra sumus corporis ejus, de carne

as to the Lord; because the husband is head of the wife, as Christ is Head of the Church. He is the Saviour of His body. Therefore as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it with the laver of water in the word of life, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. So also men ought to love their wives, as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also

ejus, et de ossibus ejus. Propter hoc relinquet homo patrem et matrem suam, et adhærebit uxori suæ: et erunt duo in carne una. Sacramentum hoc magnum est, ego autem dico in Christo, et in Ecclesia. Verumtamen et vos singuli, unusquisque uxorem suam, sicut seipsum diligit: uxor autem timeat virum suum.

The Gradual (Ps. 127, 3)

UXOR tua sicut vitis abundans in lateribus domus tuæ.

V. Filii tui sicut novellæ olivarum in circuitu mensæ tuæ. Alleluia, alleluia.

Ps. 127, 3. Mittat vobis Dominus auxilium de sancto, et de Sion tueatur vos.

Alleluia.

Christ doth the Church: for we are members of His body, of His flesh, and of His bones. For this cause a man shall leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This mystery is great, but I speak in Christ, and in the Church. Nevertheless, let each of you love his wife as he loveth himself; and let the wife fear her husband.

THY wife shall be as a fruitful vine on the walls of thy house.

V. Thy children as olive plants round about thy table. Alleluia, alleluia.

Ps. 127, 3. May the Lord send you help from the sanctuary, and defend you out of Sion.

Alleluia.

After Septuagesima, instead of Alleluia and V. is said the

Tract (Ps. 127, 4-6)

QUCCCE sic benedictur omnis homo qui timet Dominum.

V. Benedicat tibi Dominus ex Sion; et videas bona Jerusalem omnibus diebus vitæ tuæ.

V. Et videas filios gloriarum tuorum; pax super Israel.

BEHOLD, thus shall every man be blessed that feareth the Lord.

V. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life.

V. And mayest thou see thy children's children: peace upon Israel.

At Easter-tide the Gradual is omitted, and in its place is said:

ALLELUIA, Alleluia. Mittat vobis Dominus auxilium de sancto: et de Sion tueatur vos.

Alleluia.

Ps. 133, 3. Benedicat vobis Dominus ex Sion: qui fecit cœlum et terram. Alleluia.

ALLELUIA, Alleluia. May the Lord send you help from the sanctuary: and defend you out of Sion.

Alleluia.

Ps. 133, 3. May the Lord bless you out of Sion: who hath made heaven and earth. Alleluia.

The Gospel (Matt. xix, 3-6)

IN illo tempore: Accesserunt ad Jesum Pharisei tentantes eum, et dicentes: Si licet homini dimittere uxorem suam, quacumque ex causa? Qui respondens, ait eis: Non legistis, quia qui fecit hominem ab initio, masculum et feminam fecit eos? et dixit: Propter hoc dimittet homo patrem et matrem, et adhærebit uxori suæ, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet.

The Offertory

IN te speravi, Domine: dixi, Tu es Deus meus: in manibus tuis tempora mea.

AT that time there came to Jesus the Pharisees, tempting Him, and saying: Is it lawful for a man to put away his wife for every cause? And He answered and said to them: Have ye not read, that He who made man from the beginning, made them male and female? and said: For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.

IN Thee, O Lord, have I put my trust: I said, Thou art my God: my lot is in Thy hands.

The Secret Prayer

SUSCIPE, quæsumus, Domine, pro sacra connubii lege munus oblatum: et cujus largitor es operis, esto dispositor. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, etc.

After the Pater Noster the priest stands at the Epistle side of the altar, and turns toward the bridegroom and bride, who kneel before the altar, saying over them the following prayers:

Oremus

PROPITIARE, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste: ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum, etc.

Server. Amen.

RECEIVE, we beseech Thee, O Lord, the gift which we here offer up in behalf of Thy holy law of marriage: and as Thou art the giver of the work, be Thou also the disposer thereof. Through our Lord, etc.

Let us Pray

BE favorable, O Lord, unto our prayers, and graciously protect Thine ordinance, whereby Thou hast provided for the propagation of mankind; that what is now joined together by Thine authority may be preserved by Thy help. Through our Lord Jesus Christ, etc.

Server. Amen.

Oremus

DEUS, qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis, homini ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut femineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, numquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et Ecclesiæ sacramentum præsignares in fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata ea benedictione donatur quæ sola nec per originalis peccati pœnam nec per diluvii est ablata sententiam: respice propitius super hanc famulam tuam, quæ maritali jungenda

Let us Pray

O GOD who by the might of Thy power didst make all things out of nothing who, when the foundations of the world were laid, and man was made in the image of God, didst so ordain the inseparable aid of woman, as to give her body its origin from that of man, teaching thereby that what it had pleased Thee to fashion out of one could never be lawfully put asunder: O God, who hast consecrated wedlock to so excellent a mystery, that in the marriage covenant Thou wouldst foreshow the mysterious union of Christ with His Church: O God, by whom woman is joined to man, and that union, established in the beginning, is gifted with a blessing which alone was not taken away, either in

consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis; fidelis et casta nubat in Christo imitatrixque sanctarum permaneat feminarum: sit amabilis viro suo, ut Rachel, sapiens, ut Rebecca, longæva et fidelis, ut Sara: nihil in ea ex actibus suis ille factor prævaricationis usurpet; nexa fidei mandatisque permanent; uni thoro juncta, contactus illicitos fugiat; muniat infirmitatem suam robore disciplinæ; sit verecundia gravis, pudore venerabilis, doctrinis cælestibus erudita; sit fœcunda in sobole, sit probata et innocens; et ad beatam requiem, atque ad cælestia regna perveniat; ut videant ambo filios filiorum suorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem.

punishment of original sin, or by the sentence of the flood: look graciously down upon this Thy handmaid, now about to be joined in marriage, who heartily desires to be strengthened by Thy protection: may it be to her a yoke of love and peace; faithful and chaste may she marry in Christ, and be a follower of holy matrons; may she be pleasing to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. In none of her deeds may that first author of transgression have any share; may she abide firmly knit unto the faith and the commandments; joined in one union, may she remain ever constant thereto; may she fortify her weakness by the strength of a chastened life; in shamefacedness

Per eundem Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

The Communion

ACCE sic benedictur omnis homo, qui timet Dominum, et videas filios filiorum tuorum: pax super Israel.

The Postcommunion

QUÆSUMUS, omnipotens Deus, instituta providentiæ

be grave, in modesty worthy of respect, in heavenly doctrines learned; may she be fruitful in offspring; may she be approved and blameless; and attain unto the rest of the Blessed, and unto the heavenly kingdom; that they both see their children's children unto the third and fourth generation, and arrive at a happy old age. Through the same our Lord Jesus Christ, etc.

R. Amen.

BEHOLD, thus shall every man be blessed that feareth the Lord: and mayest thou see thy children's children: peace upon Israel.

WE beseech Thee, O God almighty, to accompany with Thy

gracious favor comitate: ut quos legitima societate connectis, longæva pace custodias. Per Dominum, etc.

gracious favor what Thy providence hath ordained; and preserve in continual peace those whom Thou hast joined in lawful union. Through our Lord, etc.

After the Ite Missa Est or Benedicamus Domino, the priest turns toward the bridegroom and bride, saying:

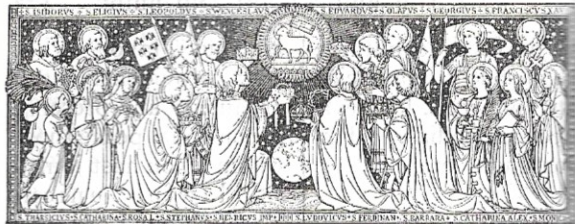
DEUS Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis; ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum.

R. Amen.

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfil His blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end.

R. Amen.

The priest then sprinkles them with holy water. Afterwards, bowing down before the altar, he says the *Placeat*, gives the Blessing, and ends the Mass as usual.



VESPERS FOR SUNDAYS

Vespers form the part of the priest's daily office which is recited in the afternoon or evening. In ancient times they were chanted by the faithful every day, and this venerable custom is still retained by certain Religious Orders. After the prayers of praise which accompany the Sacrifice of the Mass there are no others so solemn as the vesper prayers.

Coming into the sanctuary with his assistants the celebrant first kneels before the altar and recites the following prayer:

PERI, Domine, os meum ad benedicendum nomen sanctum tuum: munda quoque cor meum ab omnibus vanis, perversis, et alienis cogitationibus: intellectum illumina, affectum inflamma, ut digne, attente, ac devote hoc officium recitare valeam, et exaudiri merear ante conspectum di-

OLORD, open Thou my mouth that I may bless Thy holy Name; cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may worthily, attentively, and devoutly recite this office, and may deserve to be heard before the presence of Thy divine

vine majestatis tuæ.
Per Christum Domi-
num nostrum.

R. Amen.

Domine, in unione
Ius divinæ intentionis,
qua ipse in terris laudes
Deo persolvisti, has tibi
horas persolvo.

Majesty. Through
Christ our Lord.

R. Amen.

Lord, in union with
that divine intention
wherewith Thou didst
Thyself praise God
while on earth, I offer
these hours unto Thee.

The celebrant and his attendants then proceed to the bench, on the Epistle side of the sanctuary; and after saying in silence the Our Father and the Hail Mary, the celebrant intones:

DEU, in adjutorium
meum intende.

R. Domine, ad adju-
vandum me festina.

V. Gloria Patri, et
Filio, et Spiritui Sancto.

R. Sicut erat in prin-
cipio, et nunc, et
semper, et in sæcula
seculorum. Amen.

Alleluia.

Instead of Alleluia from Septuagesima to Palm Sunday inclusively, is said:

Laus tibi, Domine,
Rex æternæ gloriæ.

COME unto my
help, O God.

R. O Lord, make
haste to help me.

V. Glory be to the
Father, and to the
Son, and to the Holy
Ghost.

R. As it was in the
beginning, is now, and
ever shall be, world
without end. Amen.

Alleluia.

Praise to Thee, O
Lord, King of eternal
glory.

During Easter-tide the Psalms are all said with this one Antiphon: Alleluia.

Ant. Dixit Dominus. | *Ant.* The Lord said.

Psalm CIX

This psalm commemorates Christ as King, Priest, and Supreme Judge.

DIXIT Dominus
Domino meo: Se-
de a dextris meis:

Donec ponam inimi-
cos tuo scabellum pe-
dum tuorum.

Virgam virtutis tuæ
emittet Dominus ex
Sion: dominare in
medio inimicorum tuo-
rum.

Tecum principium in
die virtutis tuæ in splen-
doribus sanctorum: ex
utero ante luciferum
genui te.

Juravit Dominus, et
non pœnitebit eum: Tu
es sacerdos in æternum
secundum ordinem
Melchisedech.

THE Lord said un-
to my Lord: Sit
Thou at My right hand:
Until I make Thine
enemies: Thy foot-
stool.

The Lord will send
forth the sceptre of Thy
power out of Sion: rule
Thou in the midst of
Thine enemies.

Thine shall be do-
minion in the day of
Thy power, amid the
brightness of the saints:
from the womb before
the day-star have I
begotten Thee.

The Lord hath sworn,
and He will not repent:
Thou art a priest for-
ever after the order of
Melchisedech.

Dominus a dextris
tuis confregit in die iræ
sue reges.

Judicabit in nationi-
bus, implebit ruinas:
conquassabit capita in
terra multorum.

De torrente in via
bibet, propterea exal-
tabit caput.

Gloria Patri, etc.

Ant. Dixit Dominus
Domino meo: Sede a
dextris meis.

Ant. Magna opera
Domini.

The Lord upon Thy
right hand: hath over-
thrown kings in the
day of His wrath.

He shall judge among
the nations; He shall
fill them with ruins: He
shall smite in sunder
the heads in the land
of many.

He shall drink of the
brook in the way:
therefore shall He lift
up His head.

Glory be to the
Father, etc.

Ant. The Lord said
unto my Lord: Sit
Thou at My right hand.

Ant. Great are the
works of the Lord.

Psalm CX

The benefits of Christ to his mystical body, the Church,
are here enumerated and extolled.

CONFITEBOR tibi,
Domine, in toto
corde meo: in con-
silio justorum, et con-
gregatione.

I WILL praise Thee,
O Lord, with my
whole heart: in the
assembly of the just,
and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus, et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

Ut det illis hæreditatem gentium: opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi, facta in veritate et æquitate.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

Great are the works of the Lord: sought out are they according unto all His pleasure.

His work is His praise and His honor: and His justice endureth for ever and ever.

A memorial hath the merciful and gracious Lord made of His marvellous works: He hath given meat unto them that fear Him.

He shall ever be mindful of His covenant: He shall show forth to His people the power of His works:

That He may give them the heritage of the Gentiles: the works of His hands are truth and judgment.

All His commandments are faithful: they stand fast forever and ever, they are done in truth and equity.

He hath sent redemption unto His people: He hath commanded His covenant forever.

Sanctum et terrible nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

Ant. Magna opera Domini: exquisita in omnes voluntates ejus.

Ant. Qui timet Dominum.

Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

A good understanding have all they that do thereafter: His praise endureth forever and ever.

Glory be to the Father, etc.

Ant. Great are the works of the Lord: sought out are they according unto all His pleasure.

Ant. He that feareth the Lord.

Psalm CXI

In this psalm the happiness and rewards of the just man, the faithful members of Christ's mystical body, are declared.

BEATUS vir, qui timet Dominum; in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in His commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Gloria et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis: miserors, et miserator, et justus.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

In memoria æterna erit justus: ab auditi-
one mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Glory and riches shall be in his house: and his justice endureth for ever and ever.

Unto the upright there hath risen up light in the darkness: he is merciful, and compassionate, and just.

Acceptable is the man who is merciful and lendeth: he shall order his words with judgment for he shall not be moved for ever.

The just man shall be in everlasting remembrance: he shall not be afraid for evil tidings.

His heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look down upon his enemies.

He hath dispersed abroad, he hath given to the poor; his justice endureth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et timebit; dentibus suis fremet et tabescet: desiderium peccatorum peribit.

Gloria Patri, etc.

Ant. Qui timet Dominum in mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

The wicked shall see it and shall be wroth; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Glory be to the Father, etc.

Ant. He that feareth the Lord: he shall delight exceedingly in His commandment.

Ant. May the name of the Lord.

Psalm CXII

Here the Psalmist is praising the greatness of the Lord in His glory and in His condescension to man.

LAUDATE, pueri, Dominum: laudate nomen Domini.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum: laudabile nomen Domini.

PRAISE the Lord, ye children: praise ye the name of the Lord.

Blessed be the Name of the Lord: from this time forth for evermore.

From the rising up of the sun unto the going down of the same: the Name of the Lord is worthy to be praised.

Excelsus super omnes gentes Dominus: et super cælos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cælo et in terra?

Suscitans a terra inopem: et de stercore erigens pauperem:

Ut collocet eum cum principibus: cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Gloria Patri, etc.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Deus autem noster.

The Lord is high above all nations: and His glory above the heavens.

Who is like unto the Lord our God, Who dwelleth on high: and regardeth the things that are lowly in heaven and on earth?

Who raiseth up the needy from the earth: and lifteth the poor out of the dunhill;

That He may set him with the princes: even with the princes of His people.

Who maketh the barren woman to dwell in her house: the joyful mother of children.

Glory be to the Father, etc.

Ant. Blessed be the name of the Lord for evermore.

Ant. But our God.

Psalm CXIII

Literally this Psalm refers to the liberation of the chosen people of God from the bondage of Egypt, and to the vanity of idol worship. In its spiritual sense it has reference to the redemption of mankind from the tyranny of sin, and exhorts man to put his trust not in earthly treasures but in the blessings of heaven.

IN exitu Israel de Ægypto: domus Jacob de populo bar-
baro,

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Mare vidit, et fugit: Jordanis conversus est retrorsum.

Montes exultaverunt et arietes: et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: et tu, Jordanis, quia conversus es retrorum?

Montes, exultastis sicut arietes: et colles, sicut agni ovium?

WHEN Israel came out of Egypt: the house of Jacob from among a strange people,

Judea was made His sanctuary: and Israel His dominion.

The sea saw it, and fled: Jordan was turned back.

The mountains skipped like rams: and the little hills like the lambs of the flock.

What aileth thee, O thou sea, that thou fleddest: and thou, Jordan, that thou wast turned back?

Ye mountains, that ye skipped like rams: and ye little hills, like the lambs of the flock?

A facie Domini mota
est terra: a facie Dei
Jacob.

Qui convertit petram
in stagna aquarum: et
rupem in fontes aqua-
rum.

Non nobis, Domine,
non nobis: sed nomini
tuo da gloriam.

Super misericordia
tua, et veritate tua:
nequandodicant gentes,
Ubi est Deus eorum?

Deus autem noster
in cælo: omnia quæ-
cumque voluit fecit.

Simulacra gentium
argentum et aurum:
opera manuum homi-
num.

Os habent, et non
loquuntur: oculos ha-
bent, et non videbunt.

Aures habent, et non
audient: nares habent,
et non odorabunt.

Manus habent, et
non palpabunt; pedes

At the presence of
the Lord the earth was
moved: at the presence
of the God of Jacob.

Who turned the rock
into a standing water:
and the stony hill into
a flowing stream.

Not unto us, O Lord,
not unto us: but unto
Thy Name give the
glory.

For Thy mercy, and
for Thy truth's sake:
lest the Gentiles should
say, Where is their
God?

But our God is in
heaven: He hath done
all things whatsoever
He would.

The idols of the
Gentiles are silver and
gold: the work of the
hands of men.

They have mouths,
and speak not: eyes
have they, and see not.

They have ears, and
hear not: noses have
they, and smell not.

They have hands,
and feel not: they have

feet, and walk not;
neither shall they speak
through their throat.

Let them that make
them become like unto
them: and all such as
put their trust in them.

The house of Israel
hath hoped in the Lord:
He is their helper and
protector.

The house of Aaron
hath hoped in the Lord:
He is their helper and
protector.

They that fear the
Lord have hoped in
the Lord: He is their
helper and protector.

The Lord hath been
mindful of us: and
hath blessed us.

He hath blessed the
house of Israel: He
hath blessed the house
of Aaron.

He hath blessed all
that fear the Lord:
both small and great.

May the Lord add
blessings upon you:
upon you, and upon
your children.

Let them that fear the
Lord: He is their helper
and protector.

Benedicti vos a Domino: qui fecit cælum et terram.

Cælum cæli Domino, terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: neque omnes, qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc, et usque in sæculum.

Gloria Patri, etc.

Ant. Deus autem noster in cælo: omnia quæcumque voluit, fecit.

Capitulum

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Blessed be ye of the Lord: Who hath made heaven and earth.

The heaven of heavens is the Lord's: but the earth hath He given to the children of men.

The dead shall not praise Thee, O Lord: neither all they that go down into hell.

But we that live bless the Lord: from this time forth for evermore.

Glory be to the Father, etc.

Ant. But our God is in heaven: He hath done all things whatsoever He would.

Little Chapter

BLESSED be God even the Father of our Lord Jesus Christ, the Father of mercies and God of all consolation, Who comforteth us in all our tribulation.

R. Thanks be to God.

Hymn

In this sublime poem we have a commemoration of the work of the first day of creation, when light was made. The translation is by Cardinal Newman.

Certain seasons of the year have a special Hymn which is used in place of the present one.

LUCIS Creator optime,

Lucem dierum profers,

Primordiis lucis novæ

Mundiparans originem:

Qui mane junctum vesperi

Diem vocari præcipis;

Abibitur tetrum chaos,

Andi preces cum fle-tibus.

Ne mens gravata crimine,

Vita sit exul munere,

Dum nil perenne cogitat,

FATHER of Lights, by Whom each day

Is kindled out of night,

Who, when the heavens were made, didst lay

Their rudiments in light;

Thou Who didst bind and blend in one

The glistening morn and evening pale,

Hear Thou our plaint, when light is gone,

And lawlessness and strife prevail.

Hear, lest the whelming weight of crime

Wreck us with life in view;

Lest thoughts and schemes of sense and time

Sesequē culpis illigat.

Cæleste pulset ostium;

Vitale tollat præmium:

Vitemus omne noxium:

Purgemus omne pessimum.

Præsta, Pater piissime,

Patrique compar unice,

Cum Spiritu Paraclito,

Regnans per omne sæculum. Amen.

V. Dirigatur,
Domine, oratio mea

R. Sicut incensum in
conpectu tuo.

Earn us a sinner's
due.

So may we knock at
heaven's door,

And strive the im-
mortal prize to win.

Continually and ever-
more

Guarded without and
pure within.

Grant this, O Father,
only Son,

And Spirit, God of
grace,

To Whom all worship
shall be done

In every time and
place. Amen.

V. Let my prayer, O
Lord, be directed

R. As incense in Thy
sight.

The Magnificat

This magnificently sublime Canticle was uttered by the Blessed Virgin Mary upon her visit to her cousin Elizabeth, shortly after her conception of Christ when saluted by Elizabeth as Mother of the Lord. It is a song of thanksgiving for the graces and privileges she had received from God.

MAGNIFICAT ani-
ma mea Dominum.

Et exultavit spiritus
meus in Deo salutari
meo.

Quia respexit humi-
litatem ancillæ suæ:

Ecce enim ex hoc bea-
tum me dicent omnes
generationes.

Quia fecit mihi mag-
num qui potens est: et
sanctum nomen ejus.

Et misericordia ejus
a progenie in progenies,
amantibus eum.

Fecit potentiam in
brachio suo: dispersit
superbos mente cordis
sui.

Deposuit potentes de
sede, et exaltavit humi-
les.

Esurientes implevit
bonis, et divites dimisit
manes.

MY soul doth mag-
nify: the Lord.

And my spirit re-
joiceth: in God my
Saviour.

Because He hath
looked down on the
lowliness of His hand-
maid: for behold hence-
forth all generations
will call me blessed.

Because the Mighty
One hath done great
things for me: and
holy is His Name.

And His mercy is
from generation to gen-
eration: on those who
fear Him.

He sheweth might in
His arm: He scattereth
the proud in the conceit
of their heart.

He casteth down the
mighty from their
throne: and exalteth
the lowly.

He filleth the hungry
with good things: and
the rich He sendeth
away empty.

Suscepit Israel puerum suum, recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: Abraham, et semini ejus in sæcula.

Gloria Patri, etc.

He hath received His servant Israel: being mindful of His mercy.

As He spake to our fathers: to Abraham and to his seed for ever.

Glory be to the Father, etc.

The Canticle being completed and the anthem repeated, there follows immediately the versicle:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy Spirit.

Here follows the Collect proper to the day, together with any commemorations that may occur. After the last prayer there is added:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Vespers terminate with the Our Father, said silently.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.



Benediction of the Blessed Sacrament

This devout service dates from the thirteenth century. Its purpose is to express faith in the Real Presence of Christ in the Eucharist, to adore His majesty, to obtain His blessing, to make reparation for outrages and insults offered to God, and to return Him thanks for His many benefits.

When the Sacred Host has been exposed, an indulgence of 7 years and 7 quarantines may be gained by looking at it devoutly and saying: "My Lord and my God!" (Decree X. May 18, 1907.)

Hymns to the Blessed Sacrament

After the Blessed Sacrament has been placed on the altar the two following hymns of veneration are sung:

O Salutaris Hostia

O SALUTARIS Hostia,
Quæ cæli pandis ostium:

Bella premunt hostilia:
Da robur, fer auxilium.

Da trinoque Domino

O SAVING Victim!
Opening wide
The gate of heaven to
man below!
Our foes press on from
every side;
Thine aid supply, Thy
strength bestow.

To Thy great Name be
endless praise,

Sit sempiterna gloria,

Qui vitam sine termino

Nobis donet in patria.

Immortal Godhead
One in Three!

O grant us endless
length of days

In our true native
land with Thee!

Tantum Ergo

TANTUM ergo Sa-
cramentum,
Veneremur cernui;

Et antiquum documen-
tum
Novo cedat ritui;

Præstet fides supple-
mentum
Sensuum defectui.

Genitori, Genitoque

Laus et jubilatio;

Salus, honor, virtus
quoque
Sit et benedictio;

Procedenti ab utroque

Compar sit laudatio.
Amen.

DOWN in adoration
falling,

Lo! the Sacred Host
we hail!

Lo! o'er ancient forms
departing,

Newer rites of grace
prevail;

Faith for all defects
supplying

Where the feeble
senses fail.

To the everlasting
Father,

And the Son Who
reigns on high,

With the Holy Ghost
proceeding

Forth from each eter-
nally,

Be salvation, honor,
blessing,

Might, and endless
majesty. Amen.

Still kneeling, the priest sings:

V. Panem de cælo
præstitisti eis.

R. Omne delecta-
mentum in se haben-

V. Thou gavest them
Bread from heaven.

R. Having in it all
manner of sweetness.

During Easter-tide, and during the octave of Corpus Christi, Alleluia is added to V. and R.

Rising, he sings the following prayer:

Oremus

DEUS, qui nobis, sub
sacramento mira-
bili, passionis tuæ me-
moriam reliquisti: tri-
bue, quæsumus, ita nos
corporis et sanguinis tui
sacra mysteria venera-
re, ut redemptionis tuæ
fructum in nobis jugiter
sentiamus. Qui vivis
et regnas in sæcula
seculorum.

R. Amen.

Let us Pray

O GOD, Who in this
wonderful Sacra-
ment hast left us a me-
morial of Thy Passion,
grant us, we beseech
Thee, so to reverence
the sacred mysteries of
Thy Body and Blood
that we may ever find
in our souls the fruit of
Thy Redemption. Who
livest and reignest for-
ever and ever.

R. Amen.

At the Benediction

While the Benediction is being given, devoutly repeat
the prayer in honor of the Blessed Sacrament, such as:
"My Lord and my God!" or simply ask, in your own
words, Christ's blessing upon you, and upon those for
whom you wish to pray.

The Divine Praises

An Act of Reparation for profane language after the Blessing.

BLESSED be God.

Blessed be His holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the Name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

(Ind. of 2 years for every public recital after Mass of Benediction of the Blessed Sacrament. — LEO XII. Feb. 2, 1897.)

MAY the Heart of Jesus in the most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

(Ind. of 100 days, once a day. — Pius IX. Feb. 29, 1868.)

Hymn of Thanksgiving

After the Blessed Sacrament has been replaced in the Tabernacle all rise and sing:

Psalm CXVI

LAUDATE Dominum, omnes gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum. Gloria Patri, etc.

O PRAISE the Lord, all ye nations: praise Him, all ye people.

For His mercy is confirmed upon us: and the truth of the Lord endureth for ever.

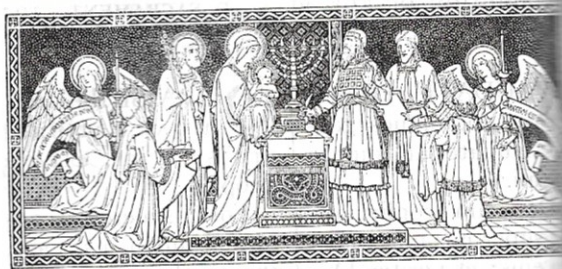
Glory be to the Father, etc.

Hymn of Thanksgiving

HOLY GOD, we praise Thy Name!
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in heaven above adore Thee:
|| : Infinite Thy vast domain,
Everlasting is Thy reign. : ||

Hark! the loud celestial hymn
Angel choirs above are raising;
Cherubim and Seraphim,
In unceasing chorus praising,
|| : Fill the heavens with sweet accord;
Holy, Holy, Holy Lord! : ||

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in essence only One,
Undivided God we claim Thee;
|| : And adoring bend the knee,
While we own the mystery. : ||



DEVOTIONS FOR THE HOLYDAYS AND SPECIAL FEASTS

FEAST OF THE CIRCUMCISION OF OUR LORD (January 1)

AND after eight days were accomplished that the Child should be circumcised, His name was called Jesus.

V. Blessed is He that cometh.

R. In the name of the Lord.

Let us Pray

O GOD, Who by the fruitful virginity of Blessed Mary hast given unto mankind the rewards of eternal salvation, grant, we beseech Thee, that we may feel that she intercedes for us, through whom we have been made worthy to receive the Author of life, our Lord Jesus Christ, Thy Son. Amen.

A New Year's Prayer

O MOST bountiful God, I sincerely and humbly thank Thee for all Thy many benefits unto me during the past year, and for the privilege of beginning a new year. Do Thou mercifully continue Thy gracious help and protection, so that I may not only spend this year in Thy service, but may also increase from day to day in fervor and in the performance of good works. May all my thoughts, words and actions be for Thy greater honor and glory, for my own sanctification and for the good of souls. These favors I ask from Thy goodness through the merits of our Lord Jesus Christ, Who for our salvation shed His Precious Blood on this day. Amen.

FEAST OF THE EPIPHANY

(January 6)

ANT. All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

V. We have seen His star in the East.

R. And are come with gifts to adore the Lord.

Let us Pray

O GOD, Who by the leading of a star didst on this day manifest Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be brought to the contemplation of Thy glorious majesty. Through the same Christ our Lord. Amen.

FEAST OF THE PURIFICATION OF THE BLESSED
VIRGIN MARY, OR CANDLEMAS DAY

(February 2)

ANT. After the days of the purification Mary was fulfilled, according to the Law of Moses, they carried Jesus to Jerusalem to present Him to the Lord.

V. A light to the revelation of the Gentiles.

R. And the glory of Thy people Israel.

Let us Pray

ALmighty and everlasting God, we humbly beseech Thy majesty that as Thine only begotten Son was this day presented in the Temple in the substance of our flesh, so we also may, with purified hearts, be presented unto Thee. Through the same Christ our Lord. Amen.

FEAST OF ST. JOSEPH

(March 19)

ANT. Behold the faithful and wise servant whom the Lord made ruler over His household.

V. The Lord loved him and adorned him.

R. He clothed him with a robe of glory.

Let us Pray

HELP us, we beseech Thee, O Lord, through the merits of the blessed patriarch Joseph spouse of Thy most holy Mother, that, what we cannot of ourselves obtain, Thou mayest grant us at his petition. Who livest and reignest without end. Amen.

Hymn

Dear Guardian of Mary! fond Guide of her Child!
Life's ways are full weary, the desert is wild;
Weak sands are all round us, no home can we see;
Sweet Spouse of our Lady! we lean upon thee.

For thou to the pilgrim art Father and Guide,
And Jesus and Mary felt safe by thy side;
Ah, blessed Saint Joseph, how safe should I be,
Sweet Spouse of our Lady! if thou wert with me!

O blessed Saint Joseph! how great was thy worth,
The one chosen shadow of God upon earth,
The Father of Jesus — ah then wilt thou be,
Sweet Spouse of our Lady! a father to me?

When the treasures of God were unsheltered on
earth,
Safe keeping was found for them both in thy
worth;

O Father of Jesus, be father to me,
Sweet Spouse of our Lady! and I will love thee.

God chose thee for Jesus and Mary, wilt thou
Forgive a poor exile for choosing thee now?
There's no saint in heaven, Saint Joseph, like thee;
Sweet Spouse of our Lady! ah deign to love me!

V. Pray for us, blessed St. Joseph.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, Who in Thine unspeakable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother, mercifully grant that, as we venerate him as our protector on earth, we may deserve to be aided by his intercession in heaven. Who livest and reignest, forever and ever. Amen.

THIRTY DAYS' PRAYER TO ST. JOSEPH

For a Happy Death and Other Good Intentions

O EVER-BLESSED and glorious Joseph, kind and indulgent father, and compassionate friend of all in sorrow, through that bitter grief with which thy heart was saturated when thou didst behold the sufferings of the Infant Saviour, and in thy prophetic view didst contemplate His most ignominious passion and death, take pity. I beseech thee, on my poverty and necessities, counsel me in my doubts, and console me in all my anxieties. Thou art the good father and protector of orphans, the advocate of the defenseless, the patron of those who are in need and desolation. Do not, then, disregard the petition of thy poor child; my sins have drawn down upon me the just displeasure of my God, and hence I am surrounded with sorrows. To thee, O amiable guardian of the poor neglected family of Nazareth, do I fly for shelter and protection. Listen, then, I entreat of thee, with a father's solicitude, to the earnest prayer of thy poor supplicant, and obtain for me the objects of my petition. I ask

by the infinite mercy of the eternal Son of God, which induced Him to assume our nature and be born into this world of sorrow. I ask it by the grief which filled thy heart when, ignorant of the mystery wrought in thy immaculate spouse, thou didst fear thou shouldst be separated from her. I ask it by that weariness, solicitude, and suffering which thou didst endure when thou soughtest in vain at the inns of Bethlehem a shelter for the sacred Virgin and a birthplace for the Infant God, and when, being everywhere refused, thou wert obliged to consent that the Queen of heaven should give birth to the world's Redeemer in a wretched stable. I ask it by that most sad and painful duty imposed on thee when, the divine Child being eight days old, thou wert obliged to inflict a deep wound on His tender body, and thus be the first to make flow that sacred blood which was to wash away the sins of the world. I ask it by the sweetness and power of that sacred name, Jesus, which thou didst confer on the adorable Infant. I ask it by that mortal anguish inflicted on thee by the prophecy of holy Simeon, which declared the Child Jesus and His Mother the future victims of their love and our sins. I ask it through that sorrow and anguish which filled thy soul when the angel declared to thee that the life of the Child Jesus was sought by His enemies, from whose impious designs thou wert obliged to fly with Him and His blessed Mother into Egypt. I ask it by all the pains, fatigues, and toils of that long and perilous pilgrimage. I ask it by all the sorrows

thou didst endure when in Egypt thou wert unable, even by the sweat of thy brow, to procure poor food and clothing for thy most poor family. I ask it by all the grief thou didst feel each time the divine Child asked for a morsel of bread and thou hadst it not to give Him. I ask it by all thy solicitude to preserve the sacred Child and the immaculate Mary during thy second journey when thou wert ordered to return to thy native country. I ask it by thy peaceful dwelling in Nazareth, in which so many joys and sorrows were mingled. I ask it by thy extreme affliction in being deprived three days of the company of the adorable Child. I ask it by thy joy at finding Him in the temple, and by the ineffable consolation imparted to thee in the cottage of Nazareth with the company and society of the little Jesus. I ask it by that wonderful condescension by which He subjected Himself to thy will. I ask it through that dolorous view, continually in thy mind, of all thy Jesus was to suffer. I ask it by that painful contemplation, which made thee foresee the divine little hands and feet, now so active in serving thee, one day to be pierced with cruel nails; that head which rested gently on thy bosom, crowned with sharp thorns; that delicate body which thou didst tenderly fold in thy mantle and press to thy heart, stripped and extended on a cross. I ask it by that heroic sacrifice of thy will and best affection by which thou didst offer up to the Eternal Father the last awful moment when the Man-God was to expire for our salvation. I ask it by that perfect love and

conformity with which thou didst receive the divine order to depart from this life, and from the company of Jesus and Mary. I ask it by that exceeding great joy which filled thy soul when the Redeemer of the world, triumphant over death and hell, entered into the possession of His kingdom, and conducted thee also into it with special honors. I ask it through Mary's glorious assumption, and through that interminable bliss which with her thou wilt eternally derive from the presence of God. O good father! I beseech thee by all thy sufferings, sorrows, and joys to hear me and to obtain the grant of my earnest petitions. (*Here name them, or reflect on them.*) Obtain for all those who have asked thy prayers all that is useful to them in the designs of God; and finally, my dear protector, be thou with me and all who are dear to me in our last moments, that we may eternally chant the praises of Jesus, Mary, and Joseph. Amen.

MEMORARE TO ST. JOSEPH

REMEMBER, O most pure spouse of the Blessed Virgin Mary, my sweet protector, St. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before thee, and humbly supplicate thee. O despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

(*Ind. of 300 days, once a day. — Pius IX. June 26, 1863.*)



Devotions for Holy Week

HOLY Week opens with Palm Sunday, which commemorates the triumphal entry of Christ into Jerusalem. The ceremony of Palm Sunday is one of the most impressive of the year and consists of the solemn blessing of the palm, of a procession and of the Mass during which the Passion of our Lord is read.

The most solemn parts of this week, however, are the last three days, which recall the passion, death, and burial of our Lord. On Wednesday afternoon, therefore, begins the venerable and impressive office of Tenebrae, consisting of Matins and Lauds of the divine office for the following day. This service is also held on the afternoons of Holy Thursday and Good Friday. It is made up of Psalms and extracts from the Prophets, St. Paul and the Church Fathers, expressive of lamentation and sorrow over the Passion and death of the Redeemer. The name Tenebrae (darkness) is given this office because during it the lights in the sanctuary are gradually extinguished until but one remains. This is then carried behind the altar until the concluding prayer has been said. Then a noise is made and the light hidden behind the altar is brought back to the sanctuary.

The extinction of the lights one after the other signifies the abandonment of Christ by His disciples; the candle taken behind the altar represents the death and burial of our Lord; the darkness of the sanctuary and the noise there made refer to the obscuring of the sun and the

earthquake that occurred at the time of the Saviour's death, and the light brought back to the sanctuary symbolizes the Resurrection.

During these final days of Holy Week the Church anticipates the time for celebrating Matins and Lauds in order to make the sublime office of Tenebrae more convenient for the laity. All the faithful, therefore, who can possibly do so, should be present at these ancient and venerable mourning services in memory of the Passion and death of our Redeemer.

HOLY OR MAUNDY THURSDAY

IN many cathedrals and other churches there is still observed on this day the ancient custom of washing the feet of certain poor men, or ecclesiastics, in imitation of our Lord, who washed the feet of the disciples at the Last Supper. This ceremony is called "maundy," from the Latin "mandatum" (command), because our Lord, after washing the disciples' feet, commanded that they should do the same, one to another.

In ancient times, also, Holy Thursday was the day on which those who had been doing public penance during Lent were reconciled with the Church.

To-day the chief observances of Holy Thursday are three: (1) in the morning the Mass and procession of the Blessed Sacrament to the repository, in commemoration of the institution on this day of the Holy Eucharist: (2) in Cathedral churches, the blessing by the Bishop of the holy oils used in administering Baptism, Confirmation and Extreme Unction during the year: (3) the stripping of the altars after Vespers in memory of the parting of our Lord's garments at the crucifixion.

ANT. While they were at supper Jesus took bread, and blessed, and broke, and gave to His disciples.

V. A new commandment I give you.

R. That you love one another as I have loved you.

Let us Pray

O GOD, from Whom Judas received the punishment of his guilt and the thief the reward of his contrition, grant us the fruit of Thy mercy, that, as our Lord Jesus Christ in His Passion gave recompense to each according to his merits, so may He deliver us from our sins and bestow on us the grace of His Resurrection. Who liveth and reigneth, forever and ever. Amen.

Prayers for a Visit to the Repository

SING, my tongue, the Saviour's glory,
Of His Flesh the mystery sing:
Of His Blood all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

Of a pure and spotless virgin
Born for us on earth below,
He, as man with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

On the night of the Last Supper,
Seated with His chosen band,
He the Paschal victim eating,
First fulfils the Law's command;
Then as food to all His brethren
Gives Himself with His own hand.

Word made flesh, the bread of nature
By His word to Flesh He turns,
Wine into His Blood He changes:—
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son, Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Thou hast given them Bread from heaven.
R. Containing all manner of sweetness.

Let us Pray

O GOD, Who hast left us, in this wonderful Sacrament, a perpetual memorial of Thy Passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood that we may ever find in our souls the fruit of Thy Redemption. Who livest and reignest, forever and ever. Amen.

(Ind. of 300 days, once a day.—PIUS VII. Aug. 24, 1818.)

Act of Reparation

IN the name of the Father, etc.

Most adorable Saviour, by the most wonderful prodigy of Thy love for us, Thou dost shut Thyself up in the most Blessed Sacrament of the altar in order to be the perpetual sacrifice of the New Law, the innocent victim of our sins, the celestial food of our souls, our kind physician, our good master, our powerful mediator, and our loving father. But, alas, with what infinite ingratitude on our part, Thine infinite kindness is repaid.

Prostrate before Thine altar, where Thou art as really present as in the highest heavens, we come to make reparation for all the injuries and for all the ingratitude inflicted on Thy loving Heart in this Sacrament.

O divine Jesus, grant us to make a fitting reparation for all blasphemies, for all profanations, and all sacrileges ever committed; for the want of devotion and neglect of preparation for Holy Communion, for the little fruit we have drawn from it.

Pardon, O Lord, pardon for so many Christians who know Thee not and who offend Thee; for so many heretics who insult Thee; for so many impious men and apostates who persecute Thee. By the fervor of our love we would wish to make amends to Thee for all their contempt and for all their sacrileges.

How happy should we be, O Jesus, could we but make reparation to Thy glory by our respect, by our zeal, aye, even by the shedding of our

blood. At least, most adorable Saviour, grant us the grace to love Thee in the most Holy Sacrament of the altar with the most tender, the most generous, the most perfect, the most constant love.

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable Heart of thy divine Son, Jesus Christ.

O sweet St. Joseph, obtain for me the gift of prayer and of perpetual union with Jesus and Mary. Amen.

Prayers for Daily Communion

O SWEETEST Jesus, Who came into this world to enrich the souls of all with Thy grace, and Who, in order to preserve and increase it in their midst in the most august Sacrament of the Eucharist give Thyself to be a salutary remedy for our infirmities and divine food to sustain our weakness; we humbly beg of Thee mercifully to pour out upon all men Thy holy Spirit, which may enable them, if stained with any mortal guilt, to recover the life of grace lost by sin, and return to Thee; while those who through Thy great mercy are still united with Thee, may daily, so far as each may be able, approach Thy heavenly table, where they may find strength, and an antidote for their daily faults, may nourish the life of grace within them and, being more and more purified, may attain to everlasting happiness in heaven. Amen.

(Ind. of 300 days once a week. — PIUS X. June 3, 1905.)

Tantum Ergo

DOWN in adoration falling,
 Lo! the sacred Host we hail;
 Lo! o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defects supplying,
 Where the feeble senses fail.

To the everlasting Father,
 And the Son, Who reigns on high,
 With the Holy Ghost proceeding
 Forth from each eternally,
 Be salvation, honor, blessing,
 Might and endless majesty. Amen.

V. Thou hast given them Bread from heaven.
 R. Containing all manner of sweetness.

Let us Pray

O GOD, Who hast left us, in this wonderful Sacrament, a perpetual memorial of Thy Passion: grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood that we may ever find in our souls the fruit of Thy Redemption. Who livest and reignest, forever and ever. Amen.

(Ind. of 300 days. — PIUS VII. Aug. 24, 1818.)

Upon That Hallowed Night

UPON that hallowed night
 Christ with His brethren ate,
 Obedient to the olden Law,
 The Pasch before Him set.

Which done — Himself entire,
 The true, incarnate God,
 Alike on each, alike on all,
 His sacred hands bestowed.

He gave His Flesh; He gave
 His Precious Blood; and said:
 "Receive and drink ye all of this,
 For your salvation shed."
 Thus did the Lord appoint
 This sacrifice sublime,
 And made His priests its ministers
 Through all the bounds of time.

Farewell to types! Henceforth
 We feed on angels' food:
 The guilty slave — oh, wonder! — eats
 The body of his God!
 O blessed Triune Deity!
 Visit our hearts, we pray;
 And lead us on through Thine own paths
 To Thy eternal day. Amen.

Act of Devout Affection to Jesus in the
Blessed Sacrament

BEHOLD, my dear and loving Jesus, where-
 unto Thy great excess of charity has arrived.
 Thou, of Thy sacred Flesh and most Precious
 Blood, hast prepared for me a divine banquet,
 wherein to give me all Thyself. Oh, what has
 moved Thee to this transport of love? Most
 certainly Thy loving Heart alone. O ever-adorable
 Heart of my Jesus! burning furnace of divine love!

receive into Thy sacred wound my poor soul that, in Thy school of charity, it may ever learn how to love this God Who has given me such wonderful proofs of His divine love. Amen.

(Ind. of 100 days. — PIUS VII. Feb. 9, 1818.)

The Word Descending

(From *Verbum supernum*)

THE Word, descending from above,
Though with the Father still on high,
Went forth upon His work of love,
And soon to life's last eve drew nigh.

He shortly to a death accursed
By a disciple shall be given;
But to His twelve disciples first
He gives Himself, the Bread of heaven.

Himself in either kind He gave:
He gave His Flesh, He gave His Blood;
Of flesh and blood all men are made;
And He of man would be the food.

At birth our brother He became;
At board Himself as food He gives;
To ransom us He died in shame;
As our reward in bliss He lives.

O saving Victim! opening wide
The gate of heaven to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

To Thy great name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days,
In our true native land with Thee. Amen.

Indulgences for Holy Thursday

1. Plenary, to all who on Holy Thursday, either in public or private, shall for one hour practise some devotion in remembrance of the institution of the most Holy Eucharist; to be gained after confession and communion on that day, or some day in the following week, a prayer for the Pope being added.
2. Plenary once for a visit to the repository on Holy Thursday and Good Friday. Conditions: Confession, Communion, prayers for the Holy Father's intention.
3. Ten years and ten quarantines for every further visit, with prayers for the Pope. (PIUS IX. June 18, 1876.)

DEVOTIONS FOR GOOD FRIDAY

THIS day is called "good" because on it the condemnation and goodness of God were exceedingly manifested toward mankind in the death of the Saviour of the world. Its ceremonies may be divided into four parts. (1) The Mass of the Catechumens, which consists of lessons from the Old Testament, foretelling the Redemption of the nations by Christ and typifying His immolation in the sacrifice of the Paschal lamb. A prayer for forgiveness of sin is also offered and this first part of the day's ceremonies is concluded with the reading of the Passion of our Lord according to St. John. (2) Next follow the Good Friday supplications, in which solemn intercessions are made for the whole human race, for the Church, the Pope, Bishops, priests, deacons, and all the other clergy and the laity; for catechumens, for heretics, schismatics, Jews and pagans; for the unfortunate, the sick, prisoners, travelers and sailors. This is the only day in the year on which the Church prays publicly and solemnly for those outside her communion. (3) The

adoration of the cross constitutes the third part of today's ceremonies. The cross is three times held up before the people and gradually unveiled, so that they may look upon the instrument of their salvation. At this same time those assisting the priest genuflect in adoration. The cross is then placed on a cushion before the altar, and solemnly venerated first by the celebrant and his ministers and then by all the faithful. Meanwhile he read or sung the reproaches uttered by the Messiah against those who had rejected Him. The hymn "Crucifidelis," "Faithful Cross," terminates this third part. (4) Good Friday service ends with the Mass of the Presanctified, which is not a real sacrifice since there is no consecration on that day. The Church is so absorbed with the thought of our Lord's death on this, its sorrowful anniversary, that she does not renew the immolation of the divine Victim on the altar. The Mass of the Presanctified is, therefore, in reality only a Communion service. It begins with the procession to the repository, during which the beautiful hymn "Vexilla Regis" is sung. The sacred Host which was consecrated the day before is now brought back to the altar and incensed, and the priest takes wine and water into the chalice and again incenses the oblation and the altar. After washing his fingers he says the "Orate fratres" and the "Pater Noster," elevates and breaks the Host, and concludes the service with his Communion and the taking of the ablutions. Besides the celebrant, only those in danger of death are allowed to receive Holy Communion on Good Friday.

ANT. Toward the ninth hour Jesus cried out with a loud voice: My God, why hast Thou forsaken Me? And bowing His head, He gave up the ghost.

V. Lord, remember me.

R. When Thou comest into Thy kingdom.

Let us Pray

LOOK down, we beseech Thee, O Lord, upon us for whose sake our Lord Jesus Christ hesitated not to yield Himself into the hands of sinners, and to suffer the torments of the cross. Who liveth and reigneth forever and ever. Amen.

Abroad the Regal Banners Fly

(Vexilla Regis)

ABROAD the regal banners fly,
Now shines the cross's mystery;
Upon it Life did death endure,
And yet by death did life procure.

Who, wounded with a direful spear,
Did, purposely to wash us clear
From stain of sin, pour out a flood
Of precious Water mixed with Blood.

That which the Prophet-King of old
Hath in mysterious verse foretold,
Is now accomplished, whilst we see
God ruling nations from a Tree.

O lovely and refulgent Tree,
Adorned with purpled majesty;
Culled from a worthy stock, to bear
Those Limbs which sanctified were.

Blest Tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that Body weigh
Which raised up hell's expected prey.

Hail, Cross, of hopes the most sublime!
 Now in this mournful Passion time,
 Improve religious souls in grace,
 The sins of criminals efface.

Blest Trinity, salvation's spring,
 May every soul Thy praises sing;
 To those Thou grantest conquest by
 The holy Cross, rewards apply.

The Seven Words upon the Cross

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.
 Glory be to the Father, etc.

The First Word

FATHER, forgive them, for they know not what they do.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O MY beloved Jesus, Who for the love of me didst agonize on the cross that Thou mightest pay by Thy sufferings the debt due to my sins, and didst open Thy divine mouth to obtain my pardon from eternal justice, have mercy on all the faithful in their agony, and on myself when I shall be in that extremity, and by the merits of Thy most Precious Blood shed for our salvation, give us so lively a sorrow for

our sins that we may breathe out our souls into the bosom of Thine infinite mercy. Glory be to the Father, etc. (three times).

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Second Word

THIS day Thou shalt be with Me in paradise.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O BELOVED Jesus, Who for the love of me didst agonize on the cross, and with such readiness and bounty didst respond to the faith of the Good Thief, who in the midst of Thy humiliation acknowledged Thee to be the Son of God: O Thou Who didst assure him of paradise, have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most Precious Blood, revive in our souls a faith so firm and constant that it may not waver at any suggestion of the devil, so that we also may obtain the blessed reward of heaven. Glory be to the Father, etc. (three times).

Have mercy, etc.

The Third Word

BEHOLD Thy Son; behold thy Mother.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O BELOVED Jesus, Who for the love of me didst agonize on the cross, and, forgetting Thy sufferings, didst leave us a pledge of Thy love Thine own most holy Mother, that through her we might confidently have recourse to Thee in our greatest need: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the interior martyrdom of this Thy dear Mother, awaken in our hearts a firm hope in the infinite merits of Thy most Precious Blood, that we may avoid the eternal damnation which our sins have deserved. Glory be to the Father, etc. (three times).

Have mercy, etc.

The Fourth Word

MY GOD! My God! why hast Thou forsaken Me?

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O BELOVED Jesus, Who for the love of me didst agonize on the cross, and, heaping suffering on suffering, didst endure with infinite

patience not only Thy many bodily tortures, but the most heavy affliction of spirit through the dereliction of Thine eternal Father: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most Precious Blood, give us grace to suffer with true patience all the pains and afflictions of our agony, that, uniting them with Thine, we may be partakers of Thy glory in paradise. Glory be to the Father, etc. (threetimes).
Have mercy, etc.

The Fifth Word

I THIRST.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O BELOVED Jesus, Who didst agonize on the cross for the love of me, and Who, not satisfied with all the ignominy and suffering, wouldst willingly have suffered yet more, so that all men might be saved — as was clearly proved when all the torrents of Thy Passion would not slay the thirst of Thy tender Heart: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most Precious Blood, enkindle such a fire of charity in our hearts as may cause them to burn with the desire of uniting themselves to Thee for all eternity. Glory be to the Father, etc. (three times). Have mercy, etc.

The Sixth Word

IT IS consummated.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O BELOVED Jesus, Who for the love of me didst agonize on the cross, and from that throne of truth didst announce the completion of the work of our Redemption, through which, from being the children of wrath and perdition, we are become the children of God and the heirs of heaven: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most Precious Blood, detach us entirely from the world and from ourselves, and at the moment of our agony give us grace sincerely to offer Thee the sacrifice of our life in expiation of our sins. Glory be to the Father, etc. (three times).

Have mercy, etc.

The Seventh Word

FATHER, into Thy hands I commend My spirit.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

O BELOVED Jesus, Who didst agonize on the cross for the love of me, and Who, in completing this great sacrifice, didst accept the will

of Thine eternal Father, by resigning Thy spirit into His hands, and then bowing Thy head and saying: have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most Precious Blood, give us, in our agony, an entire conformity to the divine will, that we may be ready either to live or die according as it shall best please Thee, desiring nothing but the accomplishment of Thy blessed will in us. Glory be to the Father, etc. (three times).

Have mercy, etc.

A Prayer to Our Blessed Lady of Sorrows

O HOLY Mother, most afflicted by the bitter sorrow which thou didst endure at the foot of the cross during the three hours' agony of Jesus: vouchsafe to assist all of us, the children of thy sorrows, in our last agony, that through Thine intercession we may pass from the bed of death to form a crown for thee in the heavenly paradise. Hail Mary, etc. (three times).

O Mary, Mother of grace,

Mother of mercy,

Protect us from the enemy,

And receive us at the hour of death.

V. From sudden and unlooked-for-death,

R. O Lord, deliver us.

V. From the snares of the devil,

R. O Lord, deliver us.

V. From everlasting death,

R. O Lord, deliver us.

Let us Pray

O GOD, Who for the salvation of mankind didst give an example and a help in the Passion and death of Thy Son: grant, we beseech Thee, that in the hour of our death we may experience the effects of this Thy charity, and deserve to be partakers in the glory of Him our Redeemer, through the same Jesus Christ our Lord.

R. Amen.

JESUS, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

(Ind. of 7 years and 7 quarantines, each time.—
LEO XIII. Dec. 8, 1897.)

GOOD FRIDAY REPROACHES

MY people! what have I done to thee? Or what have I grieved thee? Answer Me.

Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.

Holy God.

Holy God.

Holy and strong God.

Holy and strong God.

Holy and immortal God! have mercy on us.

Holy and immortal God! have mercy on us.

BECAUSE I led thee through the desert forty years and fed thee with manna and brought thee into an excellent land; thou hast prepared a cross for thy Saviour.

Holy God.

Holy God.

Holy and strong God.

Holy and strong God.

Holy and immortal God! have mercy on us.

Holy and immortal God! have mercy on us.

WHAT more should I have done to thee, and have not done? I have planted thee for My most beautiful vineyard: and thou hast proved very bitter to Me: for in My thirst thou gavest Me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

Holy God.

Holy God.

Holy and strong God.

Holy and strong God.

Holy and immortal God! have mercy on us.

Holy and immortal God! have mercy on us.

FOR thy sake I scourged Egypt with her first-born; and thou hast delivered Me to be scourged.

I brought thee out of Egypt, having drowned Pharaoh in the Red Sea; and thou hast delivered Me over to the chief priests.

I opened the sea before thee; and thou with a spear hast opened My side.

I went before thee in a pillar of the cloud; and thou hast brought Me to the palace of Pilate.

I fed thee with manna in the desert; and thou hast beaten Me with buffets and scourges.

I gave thee wholesome water to drink out of the rock; and thou hast given Me gall and vinegar.

For thy sake I struck the kings of the Chanaanites; and thou hast struck My head with a reed.

I gave thee a royal sceptre; and thou hast given Me a crown of thorns.

I have exalted thee with great strength; and Thou hast hanged Me on the gibbet of the cross.

MY people! what have I done to thee? Or in what have I grieved thee? Answer Me.

On Good Friday, it is most appropriate to say "The Stations of the Cross," see page 361.

DEVOTIONS FOR HOLY SATURDAY

Originally the service of this day was celebrated during the late hours of Saturday night as an Easter vigil. The faithful watched in the Church all night, awaiting the dawn, the hour of the Resurrection, when the joyful Mass of Easter would be celebrated. Meanwhile, the long preparation of the catechumens was concluded with solemn Baptism, their resurrection to newness of life.

Holy Saturday ceremonies are as follows. (1) The blessing of the new fire and the Paschal candle. The new fire struck from flint represents Christ the corner-stone and light of the world. The Paschal candle symbolizes the radiance and glory of His Resurrection. (2) Next follow twelve prophecies taken from the Old Testament accompanied by prayers. These lessons, intended principally for the candidates for Baptism, contain types of the Redemption, of the Resurrection, of Baptism and of the Church. (3) After this comes the blessing of the baptismal font, which in early days was followed by Baptism and Confirmation of the candidates who were prepared for these Sacraments. (4) Finally there are the

Many of the Saints and the Mass. Immediately after the Communion, first vespers of Easter are sung.

ANT. In the end of the Sabbath when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre.

V. His place is in peace.

R. And His abode in Sion.

Let us Pray

O GOD, Who dost gladden us by the annual expectation of the Resurrection of Thy Son, mercifully preserve in us the spirit of adoption which we received in holy Baptism, that we may ever show forth a pure service in Thy sight.

To Jesus in the Sepulchre

JESU! as though Thyself wert here,
I draw in trembling sorrow near;
And, hanging o'er Thy form divine,
Kneel down to kiss these wounds of Thine.
Hail, awful brow! hail, thorny wreath!
Hail, countenance now pale in death!
Whose glance but late so brightly blazed,
That angels trembled as they gazed.
And hail to thee, my Saviour's side;
And hail to thee, thou wound so wide;
Thou wound more ruddy than the rose,
True antidote of all our woes!
Oh, by those sacred hands and feet
For me so mangled! I entreat,
My Jesu, turn me not away,
But let me here forever stay.



Prayers for Paschaltide

EASTER SUNDAY

ANT. Christ our Pasch is immolated; therefore let us feast with the unleavened bread of sincerity and truth. Alleluia!

V. This is the day which the Lord hath made. Alleluia.

R. Let us be glad and rejoice therein. Alleluia.

Let us Pray

O GOD, Who through Thine only-begotten Son hast on this day overcome death and opened unto us the gate of everlasting life, follow up with Thine aid the desires which Thou didst forestall with Thine inspiration. Through the same Christ our Lord. Amen.

The Paschal Sequence

CHRISt the Lord is risen today;
 Christians, haste your vows to pay;
 Offer ye your praises meet
 At the Paschal Victim's feet;
 For the sheep the Lamb hath bled,
 Sinless in the sinner's stead.
 Christ the Lord is risen on high;
 Now He lives, no more to die.
 Christ, the Victim undefiled,
 Man to God hath reconciled,
 When in strange and awful strife
 Met together death and life;
 Christians, on this happy day,
 Haste with joy your vows to pay.
 Christ the Lord is risen on high;
 Now he lives, no more to die.
 Say, O wond'ring Mary, say
 What thou sawest on the way.
 "I beheld where Christ had lain,
 Empty tomb and angels twain;
 I beheld the glory bright
 Of the risen Lord of light;
 Christ, my hope, is risen again,
 Now He lives, and lives to reign."
 Christ, who once for sinners bled,
 Now the first-born from the dead,
 Throned in endless might and power,
 Lives and reigns forevermore.
 Hail, eternal hope on high!
 Hail, Thou King of victory!
 Hail, Thou Prince of life adored!
 Help and save us, gracious Lord.

ROGATION DAYS

In the fifth century, St. Mamertus, Bishop of Vienne, appointed three days of public prayer and procession for his diocese in consequence of certain great calamities, such as fire, earthquakes, and other scourges which were devastating his country. During these processions, Litanies were recited to appease the anger of God. This custom later became universal, and the three days before Ascension were set aside by the Church as the time for these public prayers. Even before St. Mamertus, it was customary in Rome to have a procession of this kind on St. Mark's day, April 25, which procession became known as the Greater Litanies. The three days before Ascension are called Rogation Days, or days of intercession. At the present time these are days of special prayer for the coming harvest. The Litany of the Saints is most appropriate for these days. See page 435.

ANT. Ask and you shall receive, seek and you shall find, knock and it shall be opened to you; for every one that asketh receiveth and he that seeketh findeth, and to him that knocketh it shall be opened.

V. He heard my voice from His holy temple.
R. And my cry before Him came into His ears.

Let us Pray

GRANT, we beseech Thee, almighty God, that we, who in our affliction confide in Thy loving kindness, may be ever defended by Thy protection against all adversity. Through Christ our Lord. Amen.

ASCENSION DAY

ANT. God is ascended in jubilee, and the Lord with the sound of trumpet. Alleluia.

V. The Lord is in Sina, in the holy place. Alleluia.

R. Ascending on high, He hath led captivity captive. Alleluia!

Let us Pray

GRANT, we beseech Thee, almighty God, that we who believe Thine only-begotten Son, our Redeemer, to have this day ascended into heaven, may ourselves dwell in spirit amid heavenly things. Through the same Christ our Lord. Amen.

WHITSUNDAY, OR PENTECOST

ANT. There came suddenly a sound from heaven as of a mighty wind coming where they were sitting; and they were all filled with the Holy Ghost, speaking the wonderful works of God. Alleluia.

V. Come, O Holy Spirit, fill the hearts of Thy faithful. Alleluia.

R. And kindle in them the fire of Thy love. Alleluia.

Let us Pray

OGOD, Who on this day didst teach the hearts of Thy faithful, by the light of Thy Holy Spirit: grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through our Lord Jesus Christ. Amen.

PENTECOSTAL SEQUENCE

(VENI SANCTE SPIRITUS)

HOLY Spirit! Lord of light,
From Thy clear celestial height,
Thy pure beaming radiance give.

Come, Thou Father of the poor!
Come, with treasures which endure,
Come, Thou light of all that live.

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow;

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

Light immortal! light divine!
Visit Thou these hearts of Thine,
And our inmost being fill.

If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turn'd to ill.

Heal our wounds — our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away;

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts descend;

Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end. Amen.

(Ind. of 300 days on Whitsunday; 100 days on other days. Prayers for intention of Pope to be added. —
PLAC. VI. May 26, 1796.)

PRAYER TO THE HOLY SPIRIT FOR THE CHURCH

HOLY SPIRIT, Creator, be propitious to the Catholic Church; and by Thy heavenly power make it strong and secure against the attacks of its enemies; and renew in charity and grace the spirit of Thy servants, whom Thou hast anointed, that they may glorify Thee and the Father and His only-begotten Son, Jesus Christ our Lord. Amen.

(Ind. of 300 days once a day. — LEO XIII. Aug. 26, 1899.)

PRAYER FOR THE NATIONS

HOLY SPIRIT, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee.

(Ind. of 100 days once a day. — LEO XIII. July 31, 1897.)

FEAST OF CORPUS CHRISTI

ANT. I am the living Bread that came down from heaven: if any man shall eat of the Bread, he shall live forever.

V. Thou hast given them Bread from heaven.
Alleluia.

R. Having in itself all manner of sweetness.
Alleluia.

Let us Pray

O GOD, Who in this wonderful Sacrament has left us a memorial of Thy Passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood that we may ever find in our souls the fruit of Thy Redemption. Who livest and reignest forever and ever. Amen.

FEAST OF SS. PETER AND PAUL

(June 29)

ANT. Peter, the Apostle, and Paul, the Doctor of the nations, these have taught us Thy law, O Lord.

V. Thou shalt make them princes over all the earth.

R. They shall remember Thy Name, O Lord.

Let us Pray

O GOD, Who hast made holy this day by the martyrdom of Thine apostles, Peter and Paul, grant unto Thy Church that as through them she first received the faith, so may she in all things follow their precepts. Through Christ our Lord. Amen.

FEAST OF THE ASSUMPTION

(August 15)

ANT. Mary hath been taken up into heaven: the angels rejoice, and, blessing God, praise Him with one voice.

V. The holy Mother of God is exalted.

R. Above the choirs of angels to the heavenly kingdom.

Let us Pray

O LORD, may we obtain salutary help this venerable feast day on which the holy Mother of God suffered death for a time, but could not be held by its bonds — she who brought forth in the flesh Thy Son, our Lord. Who liveth and reigneth forever and ever. Amen.

PRAYER OF ST. ALOYSIUS GONZAGA

O HOLY Mary, my mistress, into thy blessed trust and special custody, and into the bosom of thy mercy I this day, every day, and in the hour of my death, commend my soul and my body: to thee I commit all my anxieties and miseries, my life and the end of my life, that by thy most holy intercession and by thy merits all my actions may be directed and disposed according to thy will and that of thy Son. Amen.

(Ind. of 200 days. — LEO XIII. March 15, 1890.)



Ember Days

The Ember Days are kept on Wednesday, Friday, and Saturday in a week of each of the four seasons of the year. They fall after Ash Wednesday, after Whitsunday, after September 14, and after December 13.

Wednesday, Friday, and Saturday were days of particular devotion in the early Church: Wednesday, recalling the betrayal of our Lord, and Friday in memory of his Passion, Saturday was later added to these days of prayer and penance as a continuation of Friday, and as far back as the second century they were set apart as Stational days, that is, as days of special religious service and fasting.

The Ember Days, although the occasion of their institution is uncertain, are a reminder of these ancient days of devotion. Their purpose is to thank God for the fruits of the earth and other gifts of nature, to teach moderation in their use, and to assist the needy. From the time of Pope Gelasius in the fifth century it has been allowed to confer the diaconate and priesthood on the Saturdays of Ember weeks.

ANT. Bless the Lord, O my soul, and never forget all He hath done for thee.

V. Lord, Thou hast been our refuge.

R. From generation to generation.

Let us Pray

GRANT, we beseech Thee, almighty God, that as year by year we devoutly keep these holy observances, we may be pleasing to Thee both in body and soul. Through Christ our Lord. Amen.

IN HONOR OF CHRIST'S BETRAYAL AND PASSION

O GOD, Who for the world's Redemption wast pleased to be born, circumcised, rejected by the Jews, betrayed by the kiss of the traitor Judas, bound with chains, led like an innocent lamb to sacrifice, and shamefully presented before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, beaten with whips, buffeted, insulted, spat upon, crowned with thorns, smitten with a reed, blindfolded, stripped of Thy garments, fastened with nails to the cross and lifted up on high, reputed among thieves, made to drink gall and vinegar and wounded by a lance; oh, by these most sacred sufferings, which, unworthy as I am, I thus commemorate, and by Thy holy cross and death, deliver me, Lord, from the pains of hell, and deign to lead me where Thou didst lead the penitent thief, who was crucified by Thy side. Who, with the Father and the Holy Ghost, livest and reignest, forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father, etc., five times.

(Ind. of 300 days, once a day. — Pius VII. Aug. 25, 1820.)

PRAYER FOR GOD'S BLESSING ON OUR LABORS

O LORD, graciously look down upon Thy servants and upon the work of their hands, and do Thou, Who givest food to every creature, bless and preserve the fruits of the earth, that the needy may be filled with good things and that all may praise the glory of Thy bounty. Through Christ our Lord. Amen.

FOR VOCATIONS TO THE PRIESTHOOD

ANT. Why stand ye all the day idle, go ye into my vineyard.

V. Ask the Lord of the harvest.

R. That He send laborers into His vineyard.

Let us Pray

GOD, who wilt not the death of the sinner, but rather that he be converted and live, grant, by the intercession of blessed Mary ever Virgin and of all the saints, laborers for Thy Church, fellow laborers with Christ, to spend and consume themselves for souls. Through the same Jesus Christ, etc. Amen.

(Ind. of 300 days. — Pius X. March 30, 1908.)

FEAST OF ALL SAINTS

(November 1)

ANT. Let us all rejoice in the Lord, celebrating a festival day in honor of all the saints, at whose solemnity the angels rejoice and give praise to the Son of God.

V. Rejoice in the Lord, O ye just.

R. Praise becometh the upright.

Let us Pray

ALmighty and everlasting God, by Whose favor we venerate in one solemnity the merits of all Thy saints: we beseech Thee that through the multitude of our intercessors Thou wouldst bestow upon us the fulness of Thy mercy, which we long for. Through Christ our Lord. Amen.

The Litany of the Saints is a very suitable prayer for this great feast-day. See page 435.

ALL SOULS' DAY

(November 2)

ANT. Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the depths of the pit: deliver them from the mouth of the lion, lest hell swallow them up, lest they fall into darkness: but let the standard-bearer, St. Michael, bring them into the holy light. Which Thou didst promise of old to Abraham, and to his seed.

V. Accept, O Lord, our prayers in behalf of those souls whom we this day commemorate.

R. Grant that they may pass from death to life.

Let us Pray

OGOD, the Lord of mercies, grant to the souls of Thy servants and handmaids a place of refreshment, rest, and happiness, and the glory of Thy light. Through Christ our Lord. Amen.

FOR THOSE WHO REPOSE IN A CEMETERY

O GOD, in Whose tender mercy the souls of the faithful are at rest, of Thy favor give unto the souls of all Thy servants and hand-maidens, who here and everywhere sleep in Christ, pardon of sin; that they being absolved from all guilt, may evermore rejoice with Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, forever and ever. Amen.

FEAST OF THE IMMACULATE CONCEPTION

(December 8)

ANT. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

Let us Pray

O GOD, Who by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son, we beseech Thee, that as by the foreseen death of that same Son Thou didst preserve her from all stain, so, too, Thou wouldst permit us, purified through her intercession, to come unto Thee. Through the same Christ our Lord. Amen.

(Ind. of 100 days. — PIUS IX. March 31, 1876.)

PRAYER OF PRAISE

THOU art all fair, O Mary.
Thou art all fair, O Mary.
And there is no stain of original sin in thee.
And there is no stain of original sin in thee.
Thou art the glory of Jerusalem.
Thou art the joy of Israel.
Thou art the honor of our people.
Thou art the advocate of sinners.
O Mary, O Mary!
Virgin most wise, Mother most kind, pray for

Intercede for us with Jesus Christ our Lord.
In thy conception, O Virgin, thou wast immaculate.

Pray for us to the Father Whose Son thou didst bear.

Let us Pray

O GOD, Who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son; we beseech Thee, that as by the foreseen death of that same Son Thou didst preserve her from all stain, so Thou wouldst permit us, purified through her intercession, to come unto Thee. Through the same Christ our Lord. Amen.

(Plenary Ind. on the Feast of the Immaculate Conception on condition of confession, communion, visit to a church or public chapel, and prayer for the intention of the Pope. At other times, Ind. of 300 days once a day. — PIUS VII. January 11, 1809.)

PRAYER OF ST. ALPHONSUS FOR PURITY

Hail Mary, etc. *thrice, and after each:*

By the Immaculate Conception, O Mary, make my body pure, and my soul holy.

(*Ind. of 300 days, twice a day, morning and evening*
— Pius X. *December 5, 1904.*)

INDULGENCED EJACULATIONS TO MARY IMMACULATE

TO thee, O Virgin Mother, who wast never defiled with the slightest stain of original actual sin, I commend and entrust the purity of my heart.

(*Ind. of 100 days once a day.* — Pius IX. *Nov. 2, 1854.*)

OMARY, who didst enter the world free from stain, do thou obtain for me from God that I may pass out of it free from sin.

(*Ind. of 100 days once a day.* — Pius IX. *March 2, 1863.*)

BLESSED be the holy and Immaculate Conception of the most blessed Virgin Mary Mother of God.

(*Ind. of 300 days each time.* — LEO XIII. *Sept. 12, 1878.*)

OMARY, conceived without sin, pray for us who have recourse to thee.

(*Ind. of 100 days once a day.* — LEO XIII. *March 15, 1884.*)



FEAST OF CHRISTMAS

(*December 25*)

ANT. A light shall shine upon us this day: for our Lord is born to us; and He shall be called Wonderful, God, the Prince of peace, the Father of the world to come, of whose kingdom there shall be no end.

V. A child is born to us.

R. And to us a Son is given.

Let us Pray

GRANT, we beseech Thee, O Lord our God, that we who rejoice in celebrating the birthday of our Lord Jesus Christ may deserve by holiness of life to attain unto fellowship with Him. Who liveth and reigneth forever and ever. Amen.

PRAYER TO JESUS IN THE MANGER

ODIVINE Redeemer Jesus Christ, prostrate before Thy crib, I believe Thou art the God of infinite Majesty, even though I do see Thee here as a helpless babe. I humbly adore and

thank Thee for having so humbled Thyself for my salvation as to will to be born in a stable. I thank Thee for all Thou didst wish to suffer for me in Bethlehem, for Thy poverty and humility, for Thy nakedness, tears, cold and sufferings.

Would that I could show Thee that tenderness which Thy Virgin Mother had toward Thee, and love Thee as she did. Would that I could praise Thee with the joy of the angels, that I could kneel before Thee with the faith of St. Joseph, the simplicity of the shepherds. Uniting myself with these first adorers at the crib I offer Thee the homage of my heart, and I beg that Thou wouldst be born spiritually in my soul. Make me reflect in some degree the virtues of Thy admirable nativity. Fill me with that spirit of renunciation, of poverty, of humility, which prompted Thee to assume the weakness of our nature, and to be born amid destitution and suffering. Grant that from this day forward I may in all things seek Thy greater glory, and may enjoy that peace promised to men of good will.

THE LAST DAY OF THE YEAR

(December 31)

An indulgence of 7 years is granted to all the faithful, who, with at least contrite heart, during the last half hour of the year and the first half hour of the following year, shall pray to the Most Holy Trinity in thanksgiving for benefits received, beseeching the same Holy Trinity for peace among Christian nations, for concord among Christian princes, for the conversion of sinners, and for the triumph of holy Mother Church and its visible head, the Roman Pontiff.

ACTS OF THANKSGIVING TO THE MOST HOLY TRINITY

WE offer to the Most Holy Trinity the merits of Jesus Christ in thanksgiving for the Precious Blood which He shed in the Garden for us; and by His merits we beseech the divine majesty to grant us the pardon of all our sins. *Our Father, Hail Mary, Glory be to the Father, etc.*

WE offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for His most precious death endured on the cross for us; and by His merits we beseech the divine majesty to free us from the punishment due to our sins. *Our Father, Hail Mary, Glory be to the Father, etc.*

WE offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for His unspeakable charity, by which He descended from heaven to earth to take upon Himself our flesh, and to suffer and die for us on the cross; and by His merits we beseech the divine majesty to bring our souls to the glory of heaven after our death. *Our Father, Hail Mary, Glory be to the Father, etc.*

(Ind. of 100 days each time. — PIUS IX. June 18, 1876.)

MOST Holy Trinity, Father, Son, and Holy Ghost, behold us prostrate in Thy divine presence. We humble ourselves profoundly, and beg of Thee pardon for our sins.

We adore Thee, omnipotent Father, and with the outpouring of our hearts we thank Thee for having given us Thy divine Son Jesus to be our Redeemer, and for having left Him with us to the consummation of the world in the most august Sacrament of the Holy Eucharist, in which mystery of faith and love He reveals to us the wonders of His Sacred Heart. *Glory be to the Father, etc.*

O DIVINE Word, most adorable Jesus, we adore Thee in Thy Sacrament, and with the outpouring of our hearts we thank Thee for having taken human flesh and for having made Thyself for our redemption, priest and victim in the sacrifice of the cross, a sacrifice which, by an excess of the love of Thy adorable Heart, Thou dost renew every moment on our altars throughout the world. O supreme Priest, O divine Victim, grant that we may honor the sacrifice of the Most Holy Eucharist with the united homage of most holy Mary, and of all Thy Church, in triumph, in suffering, and in warfare. We offer ourselves wholly to Thee, and since Thou dost deign to have victims associated with Thee, accept our offering, and, uniting it with Thine, bless us. *Glory be to the Father, etc.*

O DIVINE Spirit and Paraclete, we adore Thee, and with the out-pouring of our hearts we thank Thee for having, with so much love for us, wrought the ineffable blessing of the Incarnation of the divine Word, a benefit which is continually being extended and increased in

the Most Holy Eucharist. By this adorable mystery of the love of the Sacred Heart of Jesus, grant to us and to all sinners Thy grace; pour out upon us and upon all redeemed souls Thy holy gifts, but in a special manner bestow them upon Holy Church, the spouse of Jesus Christ and our mother, upon its visible head, the Supreme Pontiff, upon all the cardinals, the bishops, and pastors of souls, on all priests, and on all the other ministers of the sanctuary. *Glory be to the Father, etc.*

(Ind. of 300 days once a day. — Pius X. March 22, 1905.)

AN ACT OF THANKSGIVING FOR THE BLESSINGS OF THE PAST YEAR

O GOD, the beginning and the end of all things, Who art always the selfsame, and whose years fail not, we now, at the close of another year, kneel in adoration before Thee, and offer Thee our deepest gratitude for the fatherly care with which Thou hast watched over us during the past, for the many times Thou hast shielded us from evils of soul and body, and for the numberless blessings, both temporal and spiritual, which Thou hast showered upon us. May it please Thee to accept the homage of our grateful hearts which we offer Thee in union with the infinite thanksgiving of Thy divine Son, our Lord Jesus Christ, Who with Thee liveth and reigneth forever and ever. Amen.

HYMN OF THANKSGIVING

(From the Te Deum)

HOLY God, we praise Thy name!
 Lord of all, we bow before Thee!
 All on earth Thy sceptre claim,
 All in heav'n above adore Thee:
 Infinite Thy vast domain,
 Everlasting is Thy reign.

Hark! the loud celestial hymn,
 Angel choirs above are raising!
 Cherubim and seraphim,
 In unceasing chorus praising,
 Fill the heavens with sweet accord;
 Holy, holy, holy Lord.

Holy Father, holy Son,
 Holy Spirit, three we name Thee,
 While in essence only one,
 Undivided God we claim Thee;
 And adoring bend the knee,
 While we own the mystery.

V. Let us bless the Father and the Son with
 the Holy Ghost.

R. Let us praise and exalt Him above all for-
 ever.

Let us Pray

O GOD, Whose mercy is without measure,
 and the treasure of Whose goodness is in-
 finite, we give thanks to Thy most comforting

Majesty for the gifts conferred upon us, and we
 beg Thee continually through Thy clemency,
 that Thou Who grantest the requests of those
 who ask Thee, mayest not abandon them now
 but rather dispose them for future rewards.
 Through Christ our Lord. Amen.

SUPPLICATIONS AND RESOLUTIONS
FOR THE NEW YEAR

O ETERNAL Father, after having thanked
 Thy infinite bounty for Thy exceeding bene-
 fits in the past, we humbly implore pardon for
 our manifold sins and negligences, for the time
 we have consumed and wasted in vanities and
 in things that profit not unto salvation, and for
 the woeful want of correspondence with Thy
 graces which we have so habitually manifested.

But filled with confidence in Thy mercy, so
 lavishly displayed in a multitude of ways, we
 ask Thy blessing upon our good purposes and
 resolutions. For now we renew the sacred prom-
 ises we made in Baptism, when we first became
 Thy children and heirs of the heavenly kingdom,
 and we renounce Satan with all his works and
 pomps.

Firmly convinced that the salvation of our im-
 mortal souls is the one great business of life, the
 purpose for which we have come into the world,
 we solemnly resolve for the future not only to
 do all in our power to avoid every grievous sin
 in thought, word, and deed, but also to shun
 every unnecessary occasion that might imperil

our souls. We further resolve to fulfil with greater exactness and fidelity the duties of our station in life, to give more attention to our progress in things spiritual, to be more devoted to holy Mass, to receive the Sacraments more frequently, and to pray more often and more fervently.

Bless, O my God, these good resolutions which we offer to Thee at this, the threshold of a new year. Give us Thy precious grace and make us truly wise. The days and years of our life are passing so swiftly away. Help us, in Thy mercy, to utilize them, as we ought to do, for Thy greater honor and glory, for the good of our neighbor, and for our sanctification. The night cometh in which no man can work longer; soon, at best, we shall have to appear before Thee to render an account of our stewardship. May we then be found worthy to receive from Thee that divine welcome: "Well done, good and faithful servant, enter into the joy of thy Lord."

OLD YEAR AND NEW YEAR

(From Lapsus est Annus)

A YEAR is dead, a year is born;
Thus time flies by on silent wing:
Thou, Lord, alone canst guide our course
And safe to heaven Thy people bring.

For all past gifts we render thanks;
For graces new we humbly pray.
Oh, grant that we and those we love
May ne'er from faith and duty stray.

O Lord, our daily wants supply;
Protect from sickness and disease;
And deign to give, O God of love,
The blessing of unbroken peace.

Oh, blot out all our ancient sins
And give us strength to fall no more;
When fight is o'er and victory won,
Then crown us on the eternal shore.

For all the old year's sins we grieve;
Our hearts we consecrate to Thee.
Grant us, when all our years are sped,
Our heavenly Father's face to see.

PRAYER FOR A BLESSING ON THE NEW YEAR

O SACRED and adorable Trinity, hear our prayers on behalf of our holy Father the Pope, our Bishops, our clergy, and for all that are in authority over us. Bless, we beseech Thee, during the coming year, the whole Catholic Church; convert heretics and unbelievers; touch the hearts of sinners that they may return to Thy friendship; give prosperity to our country and peace among the nations of the world; pour down Thy blessings upon our friends, relatives, and acquaintances, and upon our enemies, if we have any; assist the poor and the sick; have pity on the souls of those whom this year has taken from us; and do Thou be merciful to those who during the new year will be summoned before

Thy judgment seat. May all our actions be preceded by Thy inspirations and carried on by Thy assistance, so that all our prayers and works, having been begun in Thee, may likewise be ended through Thee.

ON THE SHORTNESS OF LIFE

(*Psalm LXXXIX*)

WORD, Thou hast been our refuge from generation to generation.

Before the mountains were made, or the earth and the world was formed; from eternity to eternity Thou art God.

Thou makest man to return to atoms, and sayest, Return, ye children of men.

For a thousand years in Thy sight are as yesterday when it is past,

And as a watch in the night.

Thou carriest them (men) away as with a flood: they are as a sleep.

In the morning they are like grass which groweth up.

In the morning it flourisheth and groweth up: in the evening it fadeth, groweth dry, and withereth.

For in Thine anger we are consumed, and in Thy wrath we are troubled.

Thou hast set our iniquities before Thine eyes, our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath: our years are consumed as a sigh.

The days of our years are threescore and ten; and if in the strong they are fourscore years, yet their pride is but labor and sorrow; for it is soon past, and we fly away.

Who knoweth the power of Thine anger,

And Thy wrath, according to the fear that is due Thee?

So teach us to number our days, that we may have a heart of wisdom.

Return, O Lord, how long? and be entreated in favor of Thy servants.

O satisfy us in the morning with Thy loving-kindness, that we may rejoice and be glad all our days.

Make us glad according to the days in which we have been afflicted, and the years wherein we have seen evil.

Look upon Thy servants and upon their works, and direct their children.

And let the gracious kindness of the Lord our God be upon us,

And direct Thou the works of our hands upon us;

Yea, the work of our hands do Thou direct.

THE EVENING OF LIFE

(*From the Rerum Deus*)

O STRENGTH, and stay upholding all creation,

Who ever dost Thyself unmoved abide,

Yet day by day the light in due gradation

From hour to hour through all its changes guide:

Grant to life's day a calm, unclouded ending,
 An eve, untouched by shadows of decay,
 The brightness of a holy death-bed blending
 With dawning glories of th' eternal day.

Hear us, O Father, gracious and forgiving,
 And Thou, O Christ, the co-eternal Word,
 Who, with the Holy Ghost, by all things living
 Now and to endless ages art adored.



DEVOTIONS FOR THE SEASONS OF THE YEAR

ADVENT

The four weeks of Advent are set apart by the Church to commemorate the ages that intervened between the fall of our first parents and the birth of Christ which we celebrate at Christmas. It is a Season of special prayer and penance mingled with joyful expectation, and calculated to fit our souls for a worthy keeping of this great solemnity. Advent is also the beginning of the ecclesiastical year, and as each succeeding year brings us closer to the second coming of Christ as Judge of the world, this holy time is likewise intended to make us ready to meet our Judge.

ANT. Be comforted, be comforted, my people:
 thy salvation cometh quickly: why with
 grief art thou consumed? for sorrow hath stricken
 thee: I will save thee, fear not: for I am the Lord
 thy God, the Holy One of Israel, thy Redeemer.

V. Drop dew, ye heavens, from above.

R. And let the clouds rain the Just One.

Let us Pray

O GOD, Who dost gladden us by the annual expectation of our Redemption, grant that we, who now receive with joy Thine only-begotten Son as our Redeemer, may behold Him without fear when He comes as our judge, even the same Lord Jesus Christ Thy Son, Who liveth and reigneth forever and ever. Amen.

CHRISTMASTIDE

This joyful season extends from Christmas eve to Septuagesima; and during it the Church is rejoicing over the happiness of possessing its Saviour. It commemorates the birth of our Lord and the manifestations of His divinity which were exhibited in His infancy, the coming of the Magi, His baptism, teaching and miracles.

ANT. Behold the Lord the Ruler is come, and a kingdom in His hand, and power and dominion.

V. Give to the King Thy judgment, O God.

R. And to the King's son Thy justice.

Let us Pray

O GOD, Whose only-begotten Son hath appeared in the substance of our flesh, grant, we beseech Thee, that by Him in Whom, outwardly, we recognize our likeness, we may deserve to be inwardly created anew. Who liveth and reigneth forever and ever. Amen.

SEPTUAGESIMA AND LENT

With Septuagesima the joys of Christmastide are brought to a close. The happy celebration wherein the Church has been recalling the birth of the Redeemer now gives way to a more serious season, in which our attention is directed towards the sorrowful events of the Saviour's passion and death.

The three weeks from Septuagesima to Lent constitute a period of transition from a time of joy to one of sadness. With Ash Wednesday the great penitential season of the year begins. This time of Lent is marked by three distinctive features: (1) it is a period for serious reflection on death and its issues, joined, consequently, with prayer and works of mortification in imitation of our Saviour's fast of forty days in the desert; (2) it is a time especially adapted to repentance and amendment of life, as in ancient days it was the season when the Catechumens and penitents prepared for Baptism and absolution; (3) it is a prolonged vigil, fitting us to celebrate worthily the great week of the passion and the Feast of feasts of the Resurrection.

ANT. O Lord, repay us not according to the sins we have committed or according to our iniquities. O Lord, remember not our former transgressions: let Thy mercies speedily prevent us, for we are becoming exceedingly poor.

V. Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us.

R. And forgive us our sins for Thy name's sake.

Let us Pray

GRANT, we beseech Thee, almighty God, that chastened by this holy fast, we may be brought with pure hearts to the holy feast which is to come. Through Christ our Lord. Amen.

PASSIONTIDE

The last two weeks of Lent, beginning with Passion Sunday and terminating with Easter Saturday, form the season which is known as Passiontide. It is really a continuation and the conclusion of Lent. During this time, and especially throughout Holy Week, the Church is picturing to us the scenes of our Saviour's Passion and death, and inculcating the lessons which these sorrowful events are intended to teach, while praying that we may have a share in the fruits of the Redemption and the joys of the Resurrection.

ANT. It behooves us to glory in the cross of our Lord Jesus Christ, in Whom is our salvation, life, and resurrection, by Whom we are saved and delivered.

V. Spare, O Lord, spare Thy people.

R. Whom Thou hast redeemed with Thy Precious Blood.

Let us Pray

O GOD, Whom to love above all is righteousness, multiply in us the gifts of Thy ineffable grace; and since Thou hast given us, in the death of Thy Son, to hope for those things which we believe, grant us in the Resurrection of the same to attain the end to which we aspire. Who liveth and reigneth forever and ever. Amen.

EASTERTIDE

After the forty days of Lent comes the Paschal season, extending from Easter to Trinity Sunday. It commemorates the Resurrection, or Christ's victory over death, the forty days after the Resurrection, His entrance into glory, and finally, on the fiftieth day, the coming of the Holy Ghost and the birthday of the Church.

ANT. If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Alleluia.

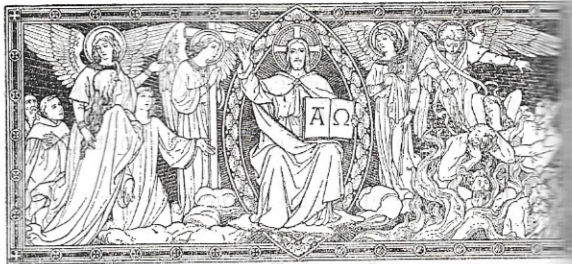
V. This is the day which the Lord hath made. Alleluia.

R. Let us be glad and rejoice therein. Alleluia.

Let us Pray

O GOD, Who dost gladden us with the yearly celebration of our Lord's Resurrection, grant, in Thy mercy, that through the feast which we solemnize in time, we may be worthy to attain to eternal joys. Through the same Christ our Lord. Amen.





DEVOTIONS FOR THE DAYS OF THE WEEK

SUNDAY

The Most Blessed Trinity

ANT. Blessed be the holy Creator and Ruler of all things, the sacred and undivided Trinity, now and always, through infinite ages of ages.

V. Let us bless the Father, Son, and Holy Ghost.

R. Let us praise and exalt Him forever.

Let us Pray

ALMIGHTY and everlasting God, Who hast given Thy servants, in the confession of the true faith, to acknowledge the glory of the Eternal Trinity, and, in the power of Thy majesty, to adore the Unity, we beseech Thee that, by steadfastness in the same faith, we may always be defended from all adversities. Through Christ our Lord. Amen.

Prayer to the Blessed Trinity

O POWER of the Father, support my weakness and deliver me from the abyss of my misery; O wisdom of the Son, do thou direct all my thoughts, words, and works; O love of the Holy Ghost, penetrate all the operations of my soul so that they may be ever in harmony with Thy divine pleasure.

(Ind. of 200 days, once a day. — LEO XIII. March 15, 1890.)

The Canticle of the Seraphim

HOLY, holy, holy, Lord God of hosts! the heavens and the earth are full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

(Ind. of 100 days, once a day; three times every Sunday and during the octave of the festival of the Most Holy Trinity. — CLEMENT XIV. June 26, 1770.)

MONDAY

The Souls in Purgatory

ANT. I am the Resurrection and the Life. He that believeth in Me, even though he die, shall live; and every one that liveth and believeth in Me shall not die forever.

V. I heard a voice from heaven saying to me.

R. Blessed are the dead who die in the Lord.

Let us Pray

O GOD, the Creator and Redeemer of all the faithful, give unto the souls of Thy servants and handmaids the remission of all their sins,

that through pious supplication they may obtain the pardon they have ever wished for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, forever and ever. Amen.

Ejaculation

WORD, give unto them eternal rest, and may perpetual light shine upon them. May they rest in peace. Amen.

(Ind. of 300 days, each time, for the souls in Purgatory.—Pius X. Feb. 13, 1908.)

TUESDAY

The Holy Angels

ANT. Angels, Archangels, Thrones and Dominations, Principalities and Powers, Virtues of heaven, Cherubim and Seraphim, bless the Lord forever.

V. All ye angels of the Lord, bless the Lord.

R. Sing a hymn and exalt Him above all forever.

Let us Pray

O GOD, Who in a wonderful manner dost distribute the ministries of angels and of men, mercifully grant that as Thy holy angels ever wait upon Thee to do Thee service in heaven, so our lives may be defended by them upon earth. Through Christ our Lord. Amen.

Invocation of the Nine Choirs of Angels

O HOLY Angels, watch over us at all times during this perilous life; O holy Archangels, be our guides on the way to heaven; O heavenly choir of the Principalities, govern us in soul and body; O mighty Powers, preserve us against the wiles of the demons; O celestial Virtues, give us strength and courage in the battle of life; O powerful Dominations, obtain for us dominion over the rebellion of our flesh; O sacred Thrones, grant us peace with God and man; O brilliant Cherubim, illumine our minds with heavenly knowledge; O burning Seraphim, enkindle in our hearts the fire of charity. Amen.

WEDNESDAY

St. Joseph

ANT. In whatever tribulation they shall cry to me, I will hear them and be their protector always.

V. Obtain for us, O Joseph, to lead an innocent life.

R. And may it ever be safe through thy patronage.

Let us Pray

O GOD, Who in Thine unspeakable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother, mercifully grant that, as we venerate him for our protector on earth, we may deserve to be aided by his intercession in heaven. Who livest and reignest forever and ever. Amen.

sign The Memorare to St. Joseph

REMEMBER most pure spouse of Mary ever Virgin, my loving protector St. Joseph, that never has it been heard that anyone ever invoked thy protection, or besought aid of thee, without being consoled. In this confidence I come before thee, I fervently recommend myself to thee. Despise not my prayer, foster-father of our Redeemer, but do thou in thy pity receive it. Amen.

(Ind. of 300 days, once a day. — Pius IX. June 26, 1863.)

Prayer to St. Joseph

GUARDIAN of virgins, and holy father Joseph, to whose faithful custody Christ Jesus, Innocence itself, and Mary, Virgin of virgins, were committed, I pray and beseech thee, by these dear pledges, Jesus and Mary, that being preserved from all uncleanness, I may with spotless mind, pure heart and chaste body, ever serve Jesus and Mary most chastely all the days of my life. Amen.

(Ind. of 100 days, once a day. — Pius IX. Feb. 4, 1877.)

THURSDAY

The Most Blessed Sacrament

ANT. O sacred banquet in which Christ is received, the memory of His Passion is recalled, the soul is filled with grace, and the pledge of future glory is given us.

V. Thou hast given them Bread from heaven.

R. Containing all manner of sweetness.

Let us Pray

O GOD, Who hast left us, in this wonderful Sacrament, a perpetual memorial of Thy Passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood that we may ever find in our souls the fruit of Thy Redemption, Who livest and reignest, forever and ever. Amen.

Ave Verum Corpus Natum

HAIL to Thee! true Body, sprung
From the Virgin Mary's womb!
The same that on the cross was hung,
And bore for man the bitter doom!

Thou, Whose side was pierced, and flow'd
Both with Water and with Blood;
Suffer us to taste of Thee,
In our life's last agony.

Son of Mary, Jesu blest!
Sweetest, gentlest, holiest!

Sing, My Tongue

(Pange Lingua)

SING, my tongue, the Saviour's glory,
Of His Flesh, the mystery sing;
Of His Blood, all price exceeding,
Shed by our immortal King,
Destin'd for the world's redemption
From a noble womb to spring.

Of a pure and spotless Virgin
 Born for us on earth below,
 He, as man with man conversing,
 Stay'd the seeds of truth to sow;
 Then He closed in solemn order
 Wondrously His life of woe.

On the night of that Last Supper,
 Seated with His chosen band,
 He the paschal victim eating,
 First fulfills the Lord's command;
 Then as food to all His brethren,
 Gives Himself with His own hand.

Word made Flesh, the bread of nature
 By His word to Flesh He turns;
 Wine into His Blood He changes;
 What though sense no change discerns!
 Only be the heart in earnest,
 Faith her lessons quickly learns.

Down in adoration falling,
 Lo! the sacred Host we hail!
 Lo! o'er ancient forms departing
 Newer rites of grace prevail;
 Faith for all defects supplying,
 Where the feeblér senses fail.

To the everlasting Father,
 And the Son Who reigns on high,
 With the Holy Ghost proceeding
 Forth from each eternally,
 Be salvation, honor, blessing,
 Might and endless majesty. Amen.

FRIDAY

The Passion of Christ

ANT. O all ye who pass by the way, attend
 and see if there is any sorrow like unto my
 sorrow.

V. We adore Thee, O Christ, and we bless
 Thee.

R. Because by Thy holy cross Thou hast re-
 deemed the world.

Let us Pray

O LORD Jesus Christ, Son of the living God,
 Who at the sixth hour didst mount the gib-
 bet of the cross for the Redemption of the world
 and didst shed Thy Precious Blood that our sins
 might be washed away, we humbly beseech Thee
 that after our death Thou wouldst suffer us to
 pass with joy through the gates of heaven. Who
 livest and reignest world without end. Amen.

O GOD, Who to redeem the world didst vouch-
 safe to be born amongst men, to be circum-
 cised, rejected by the Jews, betrayed by the
 traitor Judas with a kiss, to be bound with cords,
 and as an innocent lamb to be led to the slaughter;
 Who didst suffer Thyself to be shamelessly ex-
 posed to the gaze of Annas, Caiphás, Pilate and
 Herod; to be accused by false witnesses, tor-
 mented by scourges and insults, crowned with
 thorns, smitten with blows, defiled with spittings,
 to have Thy divine countenance covered, to be
 struck with a reed, to be stripped of Thy clothes,
 nailed to and raised high upon a Cross between

two thieves, to be given gall and vinegar to drink and then pierced with a lance; do Thou, O Lord, by these most sacred sufferings, which I, unworthy as I am, yet dare to contemplate, by Thy holy Cross and by Thy bitter Death, free me from the pains of hell, and vouchsafe to bring me to Paradise, whither Thou didst lead the thief who was crucified with Thee, my Jesus, who with the Father and the Holy Ghost livest and reignest God forever and ever. Amen. *Our Father, Hail Mary, Glory be to the Father, etc.*, five times.

(Ind. of 300 days. — PIUS VII. Aug. 25, 1820.)

Invocation of St. Thomas Aquinas

THE cross is my sure salvation; the cross I ever adore; the cross of my Lord is with me; the cross is my refuge.

(Ind. of 300 days, once a day. — PIUS IX. Jan. 21, 1874.)

SATURDAY

The Blessed Virgin Mary

GRANT, O glorious Mother of God, Mary, ever virgin, who alone wast found worthy to bear the Lord of all, and though a virgin, to nurse the King of angels; be graciously mindful of us, we beseech thee, and pray to Christ for us, that we, being upheld by thy care, may deserve to attain to the heavenly kingdom.

V. Holy Mary, Mother of Christ.

R. Hear thy humble servants who implore thee.

Let us Pray

GRANT, we beseech Thee, O Lord God, that we, Thy servants, may enjoy continual health of mind and body; and that through the glorious intercession of blessed Mary, ever Virgin, we may be delivered from present sorrow, and hereafter enjoy eternal happiness. Through Christ our Lord. Amen.

Inviolata

THOU art inviolate, undefiled and chaste, O Mary.

Thou hast been made the resplendent gate of heaven,

O loving and dearest Mother of Christ, Accept our devout acclamations in praise of thee.

That our minds and bodies may be pure,

Devoted hearts and lips now implore thee.

Through thy sweet sounding prayers,

Gain us pardon forever.

O kind one, who alone didst remain inviolate.

The Memorare

REMEMBER, O most gracious Virgin Mary that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother; to thee I come, before thee I stand, sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions; but in thy clemency hear and answer me.

(Ind. of 300 days, each time. — PIUS IX. Dec. 11, 1846.)



DEVOTIONS FOR THE MONTHS OF THE YEAR

JANUARY

The Holy Name of Jesus

ANT. Thou shalt call His Name Jesus, for
He shall save His people from their sins.

V. May the Name of the Lord be blessed.

R. Henceforth now and forever.

Let us Pray

O GOD, Who didst make Thy only-begotten
Son the Saviour of the human race, and didst
command Him to be called Jesus, grant pro-
pitiouly that Him Whose holy Name we venerate
on earth, we may behold in the glorious vision
of heaven. Who with Thee liveth and reigneth
forever and ever. Amen.

Prayer. "O Good Jesus!"

O GOOD JESUS! O most tender Jesus! O
most sweet Jesus! O Jesus, Son of Mary
the Virgin, full of mercy and kindness! O sweet
Jesus, according to Thy great mercy, have pity
on me! O most merciful Jesus, I entreat Thee by
that Precious Blood of Thine, which Thou didst
will to pour forth for sinners, to wash away all
my iniquities, and to look upon me, poor and
unworthy as I am, humbly asking pardon of
Thee, and invoking this Holy Name of Jesus. O
Name of Jesus, sweet Name! Name of Jesus,
Name of joy! Name of Jesus, Name of strength!
Nay, what meaneth the Name of Jesus but
Saviour? Wherefore, O Jesus, by Thine own
holy Name, be to me Jesus, and save me. Suffer
me not to be lost — me, whom Thou didst
create out of nothing. O good Jesus, let not my
iniquity destroy what Thy almighty goodness
made. O sweet Jesus, recognize what is Thine
own, and wipe away from me what is not of Thee!
O most kind Jesus, have pity on me while it is
the time of pity, and condemn me not when it
is the time of judgment. The dead shall not
praise Thee, Lord Jesus, nor all those who go
down into hell. O most loving Jesus! O Jesus,
most longed for by Thine own! O most gentle
Jesus! Jesus, Jesus, Jesus, let me enter into the
number of Thine elect. O Jesus, salvation of
those who believe in Thee; Jesus, Son of Mary the
Virgin, pour into me grace, wisdom, charity,
chastity, and humility that I may be able per-

fectly to love Thee, to praise Thee, to enjoy Thee, to serve Thee, and make my boast in Thee together with all those who invoke Thy Name which is Jesus. Amen.

(Ind. of 100 days, once a day. — Pius IX. Nov. 26, 1879.)

Salutation and Response

PRAISED be Jesus Christ.

R. Amen (or) Forever.

V. Praised be Jesus and Mary.

R. Today and forever.

(Ind. of 100 days, each time. — Pius X. June 26, 1913.)

See *Devotions to the Holy Name*. Page 34.

FEBRUARY

The Holy Family

ANT. Jesus went down with them, and came to Nazareth, and was subject to them.

V. Blessed are they that dwell in Thy house.
O Lord.

R. They shall praise Thee forever and ever.

Let us Pray

OLORD Jesus Christ, Who, becoming subject to Mary and Joseph, didst hallow the life of the home by singular virtues, grant by the help of both that we may be instructed by the example of Thy Holy Family, and have fellowship with it forever. Who livest and reignest for all ages of ages. Amen.

Ejaculations

JESUS, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe out my soul in peace with you!

(Ind. of 300 days, each time, for all three. — Pius VII. Aug. 26, 1814.)

Daily Prayer before a Picture of the Holy Family

O MOST loving Jesus, Who by Thy surpassing virtues and the example of Thy home life didst hallow the household in which Thou didst choose to live while on earth, mercifully look down upon this family, whose members, humbly prostrate before Thee, implore Thy protection. Remember that we are Thine, bound and consecrated to Thee by a special devotion. Protect us in Thy mercy, deliver us from danger, help us in our necessities, and impart to us strength to persevere always in the imitation of Thy Holy Family, so that, by serving Thee and loving Thee faithfully during this mortal life, we may at length give Thee eternal praise in heaven.

O Mary, dearest Mother, we implore thy assistance, knowing that thy divine Son will hearken to thy petitions.

And do thou, most glorious patriarch, St. Joseph, help us with thy powerful patronage, and place our petitions in Mary's hands, that she may offer them to Jesus Christ.

Prayer in Honor of the Holy Family

GRANT us, O Lord Jesus, faithfully to imitate the examples of Thy Holy Family, so that in the hour of our death, in the company of Thy glorious Virgin Mother and St. Joseph, we may deserve to be received by Thee into eternal tabernacles.

(Ind. of 200 days, once a day. — LEO XIII. Feb. 6, 1893.)

MARCH

St. Joseph

ANT. A faithful man will be much praised, and he who is guardian of his Lord will be glorified.

V. Pray for us, O Blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, Who hast predestined St. Joseph from all eternity for the service of Thine eternal Son and His Blessed Mother, and made him worthy to be the spouse of the Blessed Virgin and the foster-father of Thy Son, we beseech Thee, through all the services he has rendered to Jesus and Mary on earth, that Thou wouldst make us worthy of his intercession and grant us to enjoy the happiness of his company in heaven. Through Christ our Lord. Amen.

Prayer to St. Joseph

O JOSEPH, virgin father of Jesus, most pure spouse of the Virgin Mary, pray for us daily to the Son of God, that, armed with the weapons of His grace, we may fight as we ought in life, and be crowned by Him in death.

(Ind. of 100 days, twice a day. — PIUS X. Nov. 26, 1906.)

Prayers for special feasts in March. Page 198.

APRIL

The Holy Ghost

ANT. Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us Pray

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the gift of the same Spirit we may be always truly wise, and ever rejoice in His consolations, through Christ our Lord. Amen.

Act of Consecration to the Holy Spirit

O HOLY SPIRIT, divine Spirit of light and love, I consecrate to Thee my understanding, heart and will, my whole being for time and for eternity. May my understanding be always submissive to Thy heavenly inspirations, and to

the teaching of the Catholic Church, of which Thou art the infallible guide; may my heart be ever inflamed with love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of our Lord and Saviour Jesus Christ, to Whom with the Father and Thee be honor and glory forever. Amen.

(Ind. of 300 days, once a day. — Pius X. June 5, 1908.)

Veni, Creator Spiritus

COME, Holy Ghost, Creator Blest,
And in our hearts take up Thy rest;
Come, with Thy grace and heavenly aid,
|| : To fill the hearts which Thou hast made.

O Comforter, to Thee we cry;
Thou heavenly Gift of God most high;
Thou Fount of life, and Fire of love,
|| : And sweet Anointing from above.

Drive far away our deadly foe,
And peace for evermore bestow;
If Thou be our preventing Guide,
|| : No evil can our steps betide.

Praise we the Father and the Son,
And Holy Spirit, with Them One;
And may the Son on us bestow
|| : The gifts that from the Spirit flow.

MAY

The Blessed Virgin Mary

ANT. Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun?

V. As the rainbow giving light in the bright clouds.

R. And as the flower of the roses in the days of spring.

Let us Pray

O GOD, Who through the fruitful virginity of Blessed Mary, didst bestow on mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us through whom we were made worthy to receive the Author of life, Jesus Christ Thy Son our Lord. Who liveth and reigneth forever and ever. Amen.

The Crown of Twelve Stars

ALL praise and thanksgiving be to the ever Blessed Trinity, Who hath shown unto us Mary, ever Virgin, clothed with the sun, with the moon beneath her feet, and on her head a mystic crown of twelve stars.

R. Forever and ever. Amen.

Let us praise and give thanks to God the Father Who elected her for His daughter.

R. Amen. *Our Father, etc.*

Praise be to God the Father, Who predestined her to be the Mother of His Son.

R. Amen. *Hail Mary, etc.*

Praise be to God the Father, Who preserved her from all stain in her conception.

R. Amen. *Hail Mary, etc.*

Praise be to God the Father, Who on her birthday adorned her with His choicest gifts.

R. Amen. *Hail Mary, etc.*

Praise be to God the Father, Who gave her Joseph for her pure spouse and companion.

R. Amen. *Hail Mary and Glory be to the Father, etc.*

Let us praise and give thanks to God the Son, Who chose her for his Mother.

R. Amen. *Our Father, etc.*

Praise be to God the Son, Who became incarnate in her womb, and abode there nine months.

R. Amen. *Hail Mary, etc.*

Praise be to God the Son, Who was born of her and was nourished at her breast.

R. Amen. *Hail Mary, etc.*

Praise be to God the Son, Who in His childhood willed that Mary should teach Him.

R. Amen. *Hail Mary, etc.*

Praise be to God the Son, Who revealed to her the mysteries of the Redemption of the world.

R. Amen. *Hail Mary and Glory be to the Father, etc.*

Let us praise and give thanks to God the Holy Ghost, who made her His spouse.

R. Amen. *Our Father, etc.*

Praise be to God the Holy Ghost, Who revealed to her first His name of Holy Ghost.

R. Amen. *Hail Mary, etc.*

Praise be to God the Holy Ghost, through whose operation she became at once Virgin and Mother.

R. Amen. *Holy Mary, etc.*

Praise be to God the Holy Ghost, through whom she became the living temple of the Most Holy Trinity.

R. Amen. *Hail Mary, etc.*

Praise be to God the Holy Ghost, by Whom she was exalted in heaven high above all creatures.

R. Amen. *Hail Mary, Glory be to the Father, etc.*

For the Holy Catholic Church, for the propagation of the faith, for peace among Christian princes and for the uprooting of heresies, let us say. *Hail, Holy Queen, etc.*

(Ind. of 100 days, each time. — GREGORY XVI. Jan. 8, 1838.)

Act of Consecration to the Blessed Virgin Mary, By St. John Berchmans

HOLY MARY, Mother of God and virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions, and do not abandon me at the hour of my death. Amen.

(Ind. of 300 days, for each recitation. — PIUS X. Nov. 17, 1906.)

JUNE

The Sacred Heart

OFFERING TO THE SACRED HEART OF JESUS

MY LOVING Jesus! out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness, I [N.] give Thee my heart and I consecrate myself wholly to Thee, and with Thy aid I purpose never to sin again.

V. Heart of Jesus, burning with love of us,

R. In flame our hearts with love of Thee.

Let us Pray

WORD, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, forever and ever. Amen.

(Ind. of 300 days, every time. — Pius VII. March 20, 1815.)

Memorare to the Sacred Heart

REMEMBER, O most sweet Jesus, that no one who has had recourse to Thy Sacred Heart, implored its help, or sought its mercy was ever abandoned. Encouraged with confidence, O tenderest of hearts, we present ourselves before Thee, crushed beneath the weight of our sins. In our misery, O Sacred Heart of Jesus, despise not our simple prayers, but mercifully grant our requests.

Prayer of St. Gertrude to the Sacred Heart

SANCTITY of the Heart of Jesus, consecrate my heart; providence of the Heart of Jesus, watch over my heart; unchangeableness of the Heart of Jesus, strengthen my heart; purity of the Heart of Jesus, purify my heart; obedience of the Heart of Jesus, subjugate my heart; amiability of the Heart of Jesus, make Thyself known to my heart; divine attractions of the Heart of Jesus, captivate my heart; riches of the Heart of Jesus, do ye suffice for my heart; floods of grace and blessing that flow from the Heart of Jesus, inundate my heart. O Heart of Jesus! be Thou my joy, my peace, my repose in this world and in the next. O Heart of Jesus! adored in heaven, invoked on earth, feared in hell, reign over all hearts, reign throughout all ages, reign forever in celestial glory. Amen.

Prayer to the Sacred Heart of Jesus

O MOST Sacred Heart of Jesus, pour down Thy blessings abundantly upon Thy Church, upon the Supreme Pontiff, and upon all the clergy; give perseverance to the just, convert sinners, enlighten unbelievers, bless our parents, friends and benefactors, help the dying, free the souls in Purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

(Ind. of 300 days, once a day. — Pius X. June 16, 1906.)

JUNE

The Sacred Heart

OFFERING TO THE SACRED HEART OF JESUS

MY LOVING Jesus! out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness, I [N.] give Thee my heart and I consecrate myself wholly to Thee, and with Thy aid I purpose never to sin again.

V. Heart of Jesus, burning with love of us,

R. In flame our hearts with love of Thee.

Let us Pray

WORD, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, Thy Son, sent forth from His inmost Heart upon this earth, and willed that it should burn with vehemence. Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, God, forever and ever. Amen.

(Ind. of 300 days, every time. — PIUS VII. *March 20, 1815.*)

Memorare to the Sacred Heart

REMEMBER, O most sweet Jesus, that no one who has had recourse to Thy Sacred Heart, implored its help, or sought its mercy was ever abandoned. Encouraged with confidence, O tenderest of hearts, we present ourselves before Thee, crushed beneath the weight of our sins. In our misery, O Sacred Heart of Jesus, despite not our simple prayers, but mercifully grant our requests.

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(Ind. of 300 days, once a day. — PIUS X. *June 16, 1906.*)

JULY

The Precious Blood

ANT. Thou hast redeemed us, O Lord, in Thy Blood, out of every tribe, and tongue, and people, and nation; and hast made us a kingdom to our God.

V. God hath graced us in His beloved Son.

R. In Whom we have redemption through His Blood.

Let us Pray

ALmighty and eternal God, Who didst appoint Thine only-begotten Son the Redeemer of the world, and didst will to be appeased by His Blood, grant, we beseech Thee, that we may so honor this, the price of our Redemption, and, by its virtue, be so defended from the evils of our present life on earth, as to enjoy its fruit in heaven forevermore. Through the same Christ our Lord. Amen.

Offerings in Reparation for Outrages to the Precious Blood of Jesus

1. Eternal Father! I offer Thee the merits of the most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the propagation and exaltation of my dear Mother the holy Church, for the safety and prosperity of her visible head, the holy Roman Pontiff, for the Cardinals, Bishops, and pastors of souls, and for all the ministers of the sanctuary.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed and praised for evermore be Jesus, Who hath saved us with His Blood!

2. Eternal Father! I offer Thee the merits of the most Precious Blood of Jesus, Thy beloved Son and my divine Redeemer, for the peace and concord of kings and Catholic princes, for the humiliation of the enemies of the holy faith, and for the happiness of all Christian people. *Glory be to the Father, etc. Blessed and praised, etc.*

3. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for the repentance of unbelievers, for the uprooting of heresy, and for the conversion of sinners. *Glory be to the Father, etc. Blessed and praised, etc.*

4. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my kindred, friends, and enemies; for the poor, the sick, and wretched, and for all for whom Thou, my God, knowest that I ought to pray, or wouldst have me pray. *Glory be to the Father, etc. Blessed and praised, etc.*

5. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all who, this day, are passing to the other life; that Thou wouldst save them from the pains of hell, and admit them quickly to the possession of Thy glory. *Glory be to the Father, etc. Blessed and praised, etc.*

6. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honoring it, and who strive to spread devotion to it. *Glory be to the Father, etc. Blessed and praised, etc.*

7. Eternal Father! I offer Thee the merits of the Precious Blood of Jesus, Thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in aid of the holy souls in Purgatory, and chiefly for those who most loved this Blood, the price of our Redemption, and who were most devout to the sorrows and pains of most holy Mary, our dear Mother. *Glory be to the Father, etc. Blessed and praised, etc.*

Glory be to the Blood of Jesus, now and forever, and throughout all ages. Amen.

(Ind. of 300 days. — PIUS VII. Sept. 22, 1817.)

Ejaculatory Offering of the Precious Blood

ETHERNAL Father! I offer Thee the Precious Blood of Jesus in satisfaction for my sins and for the wants of holy Church.

(Ind. of 100 days, each time. — PIUS VII. Sept. 22, 1817.)

AUGUST

The Most Pure Heart of Mary

ANT. My heart hath rejoiced in God my Saviour, because He that is mighty hath done great things for me.

V. And His Mother kept all these words.

R. In her heart.

Let us Pray

ALMIGHTY and everlasting God, Who in the heart of the Blessed Virgin Mary didst prepare a worthy dwelling-place for the Holy Ghost, grant in Thy mercy that we who devoutly venerate that most pure heart may be enabled to live according to Thy heart. Through Christ our Lord. Amen.

Prayer to the Heart of Mary

O HEART of Mary, Mother of God, and our Mother, heart most worthy of love, object of the complacency of the most Holy Trinity and deserving of all the veneration and tenderness of angels and of men, thou art most like the Heart of Jesus, of which thou art the most perfect image. O heart full of goodness and compassion for our miseries, vouchsafe to thaw the ice of our hearts, and make them to be entirely turned to the Heart of our divine Saviour. Pour into them the love of thy virtues; inflame them with that blessed fire with which thou continually burnest. Shut up within thyself the holy Church; guard it and be always its sweet asylum and its tower

of strength against all the incursions of its enemies. Be thou our way to Jesus, and the channel by which we receive all the graces necessary for our salvation. Be thou our succor in our wants, our support in our afflictions, our comfort in temptations, our refuge in persecutions, our aid in all dangers, but specially in the last combat of our life at the hour of death, when all hell will be unchained against us to snatch our souls away in that most dreadful moment on which our eternity depends. Oh, then, most tender Virgin, make us feel the sweetness of thy maternal heart, and the greatness of thy power with the Heart of Jesus, and open to us in that same fountain of mercy a secure refuge, that we may come to bless Him with thee in paradise forever and ever.

May the divine Heart of Jesus and the pure heart of Mary be known, praised, blessed, loved, honored and glorified always and everywhere. Amen.

(Ind. of 60 days, once a day. — PIUS VII. Feb. 1, 1816.)

Ejaculation

Sweet heart of Mary be my salvation.

(Ind. of 300 days, each time. — PIUS IX. Sept. 30, 1852.)

SEPTEMBER

Our Lady of Sorrows

ANT. There stood by the cross of Jesus His Mother and His Mother's sister, Mary of Cleophas, and Salome and Mary Magdalen.

V. Woman, behold thy son.

R. Son, behold thy mother.

Let us Pray

O GOD, at Whose Passion, according to the prophecy of holy Simeon, a sword of grief pierced the most sweet soul of glorious Mary, virgin and mother, grant in Thy mercy that we who honor the memory of her sorrows may obtain the happy fruit of Thy sufferings. Who livest and reignest, world without end. Amen.

Prayers in Honor of the Seven Sorrows of Mary

V. Incline unto my aid, O God.

R. O Lord, make haste to help me. *Glory be to the Father, etc.*

1. O most sorrowful Mary, I compassionate thee, in the grief thy tender heart underwent when the holy old man Simeon prophesied to thee. Dear Mother, through that afflicted heart obtain for me the virtue of humility and the gift of the holy fear of God. *Hail Mary, etc.*

2. O most sorrowful Mary, I compassionate those afflictions which thy most sensitive heart endured during the flight into Egypt and the dwelling there. O beloved Mother, by that afflicted heart obtain for me the virtue of liberality, specially toward the poor, and the gift of piety. *Hail Mary, etc.*

3. O most sorrowful Mary, I compassionate that intense distress which thine anxious heart experienced in the loss of thy dearest Jesus. O beloved Mother, by that deeply troubled heart obtain for me the virtue of chastity and the gift of knowledge. *Hail Mary, etc.*

4. O most sorrowful Mary, I compassionate the consternation which thy maternal heart experienced when thou didst meet Jesus bearing His cross. O beloved Mother, by that deep distress of thy tender heart, obtain for me the virtue of patience and the gift of fortitude. *Hail Mary, etc.*

5. O most sorrowful Mary, I compassionate that martyrdom which thy generous heart endured in witnessing the last agony of Jesus. O beloved Mother, by that martyred heart obtain for me the virtue of temperance and the gift of counsel. *Hail Mary, etc.*

6. O most sorrowful Mary, I compassionate that wound which thy mournful heart endured from the lance which tore the side of Jesus and wounded His most lovely Heart. O beloved Mother, by thy heart then pierced through, obtain for me the virtue of fraternal charity and the gift of understanding. *Hail Mary, etc.*

7. O most sorrowful Mary, I compassionate thee, for the anguish felt by thy loving heart when Jesus' body was laid in the sepulchre. Dear Mother, by all the bitterness of desolation thou didst then know, obtain for me the virtue of diligence and the gift of wisdom. *Hail Mary, etc.*

V. Pray for us, most sorrowful Mother.

R. That we may be made worthy of the promises of Christ.

Let us Pray

GRANT, we beseech Thee, O Lord Jesus Christ, that the most Blessed Virgin Mary, Thy Mother, may intercede for us before the throne of Thy mercy, now, and at the hour of our death; through whose most holy soul in the hour of Thine own Passion the sword of sorrow passed. Through Thee, Jesus Christ, Saviour of the world, Who livest and reignest with the Father and the Holy Ghost forever and ever. Amen.

(Ind. of 300 days. — Pius VII. Jan. 14, 1815.)

Short Prayer to the Blessed Virgin Mary in Her Desolation

HAIL, Mary, full of sorrows, the Crucified is with thee; tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. Amen.

OCTOBER

The Queen of the Holy Rosary

ANT. The holy Mother of God is become beautiful and amiable in the delights of her virginity: whom, on seeing her flourishing among the roses and the lilies of the valley, the daughters of Sion declared most blessed, and queens praised.

V. Thou art become beautiful and amiable.

R. In thy delights, O holy Mother of God.

Let us Pray.

O GOD, Whose only-begotten Son by His life, death and Resurrection hast purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating on the mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. Through the same Christ our Lord. Amen.

Prayer to Our Lady of the Rosary

O VIRGIN Mary, grant that the recitation of thy Rosary may be for me each day, in the midst of my manifold duties, a bond of unity in my actions, a tribute of filial piety, a sweet refreshment, an encouragement to walk joyfully along the path of duty. Grant, above all, O Virgin Mary, that the study of thy fifteen mysteries may form in my soul, little by little, a luminous atmosphere, pure, strengthening, and fragrant, which may penetrate my understanding, my will, my heart, my memory, my imagination, my whole being. So shall I acquire the habit of praying while I work, without the aid of formal prayers, by interior acts of admiration and of supplication, or by aspirations of love. I ask this of thee, O Queen of the Holy Rosary, through St. Dominic, thy son of predilection, the renowned preacher of thy mysteries, and the faithful imitator of thy virtues. Amen.

(Ind. of 300 days. — Pius X. March 15, 1907.)

NOVEMBER

The Souls in Purgatory

ANT. My soul is athirst for the living God: when shall I come and appear before the face of the Lord?

V. May light eternal shine upon them, O Lord.

R. With Thy saints forever, because Thou art merciful.

Let us Pray

O GOD, to Whom it belongs always to have mercy and to spare, be gracious to the souls of the faithful departed, and grant them the remission of all their sins, that, being freed from the bonds of death, they may enter into life eternal. Through Christ our Lord. Amen.

De Profundis for the Faithful Departed

(*Psalm CXXIX*)

OUT of the depths I have cried to Thee, O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplications.

If Thou, O Lord, shalt mark iniquities, Lord, who shall stand?

For with Thee there is merciful forgiveness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even unto night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

(*Ind. of 100 days. — Pius VI. March 18, 1781.*)

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

(*Ind. of 300 days, each time, applicable only to the dead. — Pius X. Feb. 13, 1908.*)

DECEMBER

The Immaculate Conception of the Blessed Virgin Mary

Anthem, Versicle, and Prayer in Honor of the Immaculate Conception

ANT. This is the rod in which was neither knot of original sin, nor rind of actual guilt.

V. In thy conception, O Virgin! thou wast immaculate.

R. Pray for us to the Father, Whose Son thou didst bring forth.

Let us Pray

O GOD, Who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son, we beseech Thee, that as by the foreseen death of that same Son, Thou didst preserve her from all stain, so too thou wouldst permit us, purified through her intercession, to come unto Thee. Through the same Christ our Lord. Amen.

(*Ind. of 100 days, every time. — Pius IX. March 31, 1876.*)

Prayer to Our Lady Immaculate

MOST holy Virgin, who wast pleasing to the Lord and became His Mother, immaculate in body and spirit, in faith and in love, look kindly on the wretched who implore thy powerful patronage. The wicked serpent, against whom was hurled the first curse, continues fiercely to attack and ensnare the unhappy children of Eve. Do thou, then, O Blessed Mother, our queen and advocate, who from the first instant of thy conception didst crush the head of the enemy, receive the prayers which, united with thee in our single heart, we implore thee to present at the throne of God, that we may never fall into the snares which are laid out for us, and may all arrive at the port of salvation; and, in so many dangers, may the Church and Christian society sing once again the hymn of deliverance and of victory and of peace. Amen.

(*Ind. of 300 days, once a day. — Pius X. Jan. 14, 1905.*)

Ejaculations

IN Thy conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, Whose Son, Jesus Christ conceived of the Holy Ghost, thou didst bring forth.

(*Ind. of 100 days, every time. — Pius VI. Nov. 21, 1793.*)



NOVENAS

NOVENA FOR CHRISTMAS

A novena is a nine days' prayer said as a preparation for some particular feast, or in order to obtain some special favor. The model and the first of all novenas was that made in the Cenacle, after the Ascension of our Lord, by the Apostles and Blessed Virgin in preparation for the coming of the Holy Ghost. The earliest ecclesiastical novena of which we have record is the Christmas novena, which commemorates the nine months during which the Christ-child was carried in the womb of His Mother.

December 16

O SHEPHERD that rulest Israel, Thou that leadest Joseph like a sheep, come to guide and comfort us. *Our Father, Hail Mary, Glory be to the Father, etc.*

December 17

O WISDOM that comest out of the mouth of the Most High, that reachest from one end to another, and orderest all things mightily and sweetly, come to teach us the way of prudence! *Our Father, Hail Mary, Glory be to the Father, etc.*

December 18

O ADONAI, and Ruler of the house of Israel, Who didst appear unto Moses in the burning bush, and gavest him the law in Sinai, come to redeem us with an outstretched arm! *Our Father, Hail Mary, Glory be to the Father, etc.*

December 19

O ROOT of Jesse, which standeth for an ensign of the people, at Whom the kings shall shut their mouths, Whom the Gentiles shall seek, come to deliver us, do not tarry. *Our Father, Hail Mary, Glory be to the Father, etc.*

December 20

O KEY of David, and Sceptre of the house of Israel, that openeth and no man shutteth, and shutteth and no man openeth, come to liberate the prisoner from the prison, and them that sit in darkness, and in the shadow of death. *Our Father, Hail Mary, Glory be to the Father, etc.*

December 21

O DAYSPRING, Brightness of the everlasting light, Son of justice, come to give light to them that sit in darkness and in the shadow of death! *Our Father, Hail Mary, Glory be to the Father, etc.*

December 22

O KING of the Gentiles, yea, and desire thereof! O Corner-stone, that makest of two one, come to save man, whom Thou hast made out of the dust of the earth! *Our Father, Hail Mary, Glory be to the Father, etc.*

December 23

O EMMANUEL, our King and our Law-giver, Longing of the Gentiles, yea, and salvation thereof, come to save us, O Lord our God! *Our Father, Hail Mary, Glory be to the Father, etc.*

December 24

O THOU that sittest upon the cherubim, God of hosts, come, show Thy face, and we shall be saved. *Our Father, Hail Mary, Glory be to the Father, etc.*

(Ind. of 300 days, each day. — PIUS VIII. July 9, 1830.)

NOVENA IN HONOR OF THE HOLY NAME OF JESUS

O MERCIFUL Jesus, Who didst in Thy early infancy commence Thy office of Saviour by shedding Thy precious blood and assuming for us that name which is above all names; we thank Thee for such early proofs of Thy infinite love. We venerate Thy sacred name in union with the profound respect of the angel who first announced it to the earth and unite our affections to the

sentiments of tender devotion which the adorable name of Jesus has in all ages enkindled in the hearts of Thy saints.

Animated with a firm faith in Thy unerring word, and penetrated with confidence in Thy mercy, we now humbly remind Thee of the promise Thou hast made, that where two or three should assemble in Thy name, Thou Thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus, for it is in Thy sacred name we are here assembled; come into our hearts, that we may be governed by Thy holy spirit; mercifully grant us, through that adorable name, which is the joy of heaven, the terror of hell, the consolation of the afflicted and the solid ground of our unlimited confidence, all the petitions we make in this novena.

O blessed Mother of our Redeemer, who didst participate so sensibly in the sufferings of thy dear Son when He shed His sacred blood and assumed for us the name of Jesus, obtain for us, through that adorable name, the favors we petition in this novena. Beg also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our minds and frequently on our lips; that it may be our defense and our refuge in the temptations and trials of life, and our consolation and support in the hour of death. Amen.

NOVENA FOR PENTECOST

First Day

COME, O Holy Ghost, the Lord and Life-giver; take up Thy dwelling within my soul, and make of it Thy sacred temple. Make me live by grace as an adopted son of God. Pervade all the energies of my soul, and create in me a fountain of living water springing up into life everlasting. *Our Father, Hail Mary, Glory be to the Father, etc.*

Second Day

COME, O Spirit of Wisdom, and reveal to my soul the mysteries of heavenly things, their exceeding greatness, and power, and beauty. Teach me to love them above and beyond all the passing joys and satisfactions of earth. Show me the way by which I may be able to attain to them, and possess them, and hold them hereafter, my own forever. *Our Father, Hail Mary, Glory be to the Father, etc.*

Third Day

COME, O Spirit of Understanding, and enlighten our minds, that we may know and believe all the mysteries of salvation, and may merit at last to see the eternal light in Thy light; and in the light of glory to have the clear vision of Thee and the Father and the Son. *Our Father, Hail Mary, Glory be to the Father, etc.*

Fourth Day

COME, O Spirit of Counsel, help and guide me in all my ways, that I may always do Thy holy will. Incline my heart to that which is good, turn it away from all that is evil, and direct me by the path of Thy Commandments to the goal of eternal life for which I long. *Our Father, Hail Mary, Glory be to the Father, etc.*

Fifth Day

COME, O Spirit of Fortitude, and give fortitude to our souls. Make our hearts strong in all trials and in all distress, pouring forth abundantly into them the gifts of strength, that we may be able to resist the attacks of the devil. *Our Father, Hail Mary, Glory be to the Father, etc.*

Sixth Day

COME, O Spirit of Knowledge and make us understand and despise the emptiness and nothingness of the world. Give us grace to use the world only for Thy glory and the salvation of Thy creatures. May we always be very faithful in putting Thy rewards before every earthly gift. *Our Father, Hail Mary, Glory be to the Father, etc.*

Seventh Day

COME, O Spirit of Piety, possess my heart; incline it to a true faith in Thee, to a holy love of Thee, my God, that with my whole soul I may seek Thee, and find Thee my best, my truest joy. *Our Father, Hail Mary, Glory be to the Father, etc.*

Eighth Day

COME, O Spirit of holy Fear, penetrate my inmost heart, that I may set Thee, my Lord and God, before my face forever; and shun all things that can offend Thee, so that I may be made worthy to appear before the pure eyes of Thy divine Majesty in the heaven of heavens, where Thou livest and reignest in the unity of the Ever-blessed Trinity, God, world without end. *Our Father, Hail Mary, Glory be to the Father, etc.*

Ninth Day

COME, O Holy Comforter, and grant us a relish for heavenly things. Produce in our souls the flowers and fruits of virtue, so that, being filled with all sweetness and joy in the pursuit of good, we may attain unto eternal blessedness. *Our Father, Hail Mary, Glory be to the Father, etc.*

(For making the novena to the Holy Ghost at Pentecost there is an *indulgence* of 7 years and 7 quarantines each day; at other times, of 300 days each day. — PRUS IX. Nov. 26, 1876.)

NOVENA TO THE BLESSED VIRGIN

MARY, Virgin ever blessed! who can worthily praise thee or give thee thanks, who, by that wondrous assent of thy will, didst rescue a fallen world? What honors can the weakness of

our human nature pay to thee, which by thy intervention alone has found the way to restoration? Accept, then, such poor thanks as we have here to offer, though they are unequal to thy merits; and, receiving our vows obtain by thy prayers the remission of our offenses. Carry thou our prayers within the sanctuary of the heavenly audience, and bring forth from it the medicine of our reconciliation. Through thee may those sins become pardonable the release from which through thee we ask of God, and that be granted which we demand with confidence.

Accept what we offer, grant us what we seek, spare us what we fear, for thou art the sole hope of sinners. Through thee we hope for the forgiveness of our faults, and in thee, most blessed Virgin, is the hope of our reward. Holy Mary, succor the wretched, help the faint-hearted, comfort the sorrowful, pray for the people, shield the clergy, intercede for all women consecrated to God, let all feel thy aid who keep thy holy commemoration. Be thou at hand, ready to aid our prayers, when we pray, and bring back to us the answer we desire.

Make it thy care to intercede ever for the people of God — thou who, blessed of God, didst merit to bear the Redeemer of the world Who liveth and reigneth forever and ever. Amen.

(*Ind. of 50 days, each time.* — PRUS IX. May 19, 1884.)

NOVENA TO ST. JOSEPH

O GLORIOUS St. Joseph, faithful follower of Jesus Christ, to thee do we raise our hearts and hands to implore thy powerful intercession in obtaining from the benign Heart of Jesus all the helps and graces necessary for our spiritual and temporal welfare, particularly the grace of a happy death, and the special favor we now implore.

O guardian of the Word Incarnate, we feel animated with confidence that thy prayers in our behalf will be graciously heard before the throne of God.

Then the following V. and R. are to be said seven times, in honor of the seven joys or sorrows of St. Joseph.

V. O glorious St. Joseph, through the love thou dost bear to Jesus Christ, and for the glory of His name,

R. Hear our prayers and obtain our petitions.

Prayer

O GLORIOUS St. Joseph, spouse of the immaculate Virgin, obtain for me a pure, humble, and charitable mind, and perfect resignation to the divine will. Be my guide, father, and model through life, that I may merit to die as thou didst in the arms of Jesus and Mary.

St. Joseph, friend of the Sacred Heart, pray for us.

(Ind. of 300 days, each day. — PRUS IX. Nov. 26, 1876.)

NOVENA OF GRACE

In honor of St. Francis Xavier

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my mouth shall announce Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

Prayer

O GOD! who wast pleased to restore to the bosom of Thy Church, the nations of the Indies, through the preaching and miracles of St. Francis Xavier, mercifully grant us, that we may imitate his virtues, whose glorious merits we hold in veneration. Through Jesus Christ our Lord. Amen.

Hymn

O Father St. Francis, we kneel at thy feet
While blessings and favors we beg and entreat,

That thou from thy bright throne in heaven above
Wouldest look on thy clients with pity and love.

St. Francis Xavier, O pray for us! ||

O, Father St. Francis, thy words were once strong
Against Satan's wiles and an infidel throng,
Not less is thy might where in heaven thou art;
Oh, come to our aid, in our battle take part.

St. Francis Xavier, O pray for us! ||

Prayer of Novena

O MOST lovable and loving St. Francis Xavier, in union with thee I adore the Divine Majesty, whilst joyfully giving thanks to God for the wonderful graces which He conferred upon thee in life, and for the great glory with which He has gifted thee in heaven, I come to thee, with heartfelt love, begging thee to secure for me, by thy powerful intercession, the inestimable blessing of living and dying in the state of grace. I also beseech thee to obtain the favor I ask in this novena. *Here state your intention.*

But if what I ask is not for the glory of God, or for the good of my soul, do thou obtain for me what is most conducive for both. Amen.

V. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

Following the discourse is sung:

Hymn of St. Francis Xavier

O God, Thou art the object of my love,
Not for the hope of endless joys above,
Nor for the fear of endless pains below
Which those who love Thee not must undergo.
For me, and such as me, Thou once didst bear
The ignominious cross, the nails, the spear;
A thorny crown transpierced Thy sacred brow;
What bloody sweats from every member flow!
Such as then was and is Thy love for me,
Such is and shall be still my love for Thee;
Thy love O Jesus, will I ever sing —
O God of love, sweet Saviour, dearest King!

NOVENA TO ST. ANNE

WITH deep and heartfelt veneration I prostrate myself before thee, O glorious St. Anne. Thou art that creation of privilege and predilection, who through thy extraordinary virtues and sanctity wast worthy to receive from God the supreme grace of giving life to the treasure-house of all graces, blessed among women, Mother of the Word Incarnate, the most holy Virgin Mary. Deign, therefore, O most compassionate saint, for the sake of this lofty privilege, to receive me into the number of thy true followers, for such I protest I am and desire to remain so long as I may live. Surround me with thy powerful patronage, and obtain for me from God the grace to imitate those virtues with which thou wast so abundantly adorned. Grant that I may know and bitterly lament my sins. Obtain for me a most lively affection for Jesus and Mary, and fidelity and constancy in the practice of the duties of my state. Preserve me from every danger in life, and assist me in the moment of my death, so that, safe in Paradise, I may unite with thee, most blessed Mother, in praising the Word of God made man in the bosom of thy most pure child, the Virgin Mary. Amen. *Our Father, Hail Mary, Glory be to the Father, etc.*, three times.

(Ind. of 300 days, once a day. — LEO XIII. Mar. 20, 1886. Ind. of 7 years, and 7 quarantines for novena said before feast of St. Anne, July 26.)

NOVENA TO SAINT TERESA
OF THE INFANT JESUS

The Little Flower of Jesus

Prayer for Each Day

O GLORIOUS TERESA of the Infant Jesus, through whose unshaken confidence God was so glorified, obtain for me the same filial trust and love which animated thy innocent heart and soul. Grant that I may practice self-abnegation, patience and confidence, and that my confidence may be a fountain of blessings which God pours out upon me. As confidence was for thee the key to the greatest treasures of God, so it may induce me to throw myself into my Saviour's arms and say with David: "In Thee, O my God, I put my trust, let me not be confounded." Amen.

First Day

PRAYER

O ALMIGHTY God and Creator of all things, Who to banish from human hearts lukewarmness in Thy service and inflame souls in divine love, hast enriched the soul of Thy Little Flower with such unshaken faith that she desired most ardently to give her life for Thee. I beseech Thee, by the merits of the lively faith of Saint Teresa of the Infant Jesus, to infuse into my soul such an ardent faith that I may firmly believe all the truths taught by the Holy Catholic Church, and practice all the virtues until death. *Our Father, Hail Mary, and Gloria.*

*Act of Oblation of Saint Teresa of the
Infant Jesus*

O MY LORD and my God! O Most Blessed Trinity! I desire to love Thee and to make Thee loved by mankind. Since Thou hast loved me so much as to give me Thy only begotten Son for my Saviour and my Spouse, the infinite treasures of His merits are mine. These merits I offer to Thee with joy, beseeching Thee to behold me only as in the Face of Jesus, and in His Sacred Heart burning with love. Moreover, I offer Thee all the merits of the saints — in heaven and on earth — together with their acts of love, and those of the holy Angels. Lastly, I offer Thee, O Blessed Trinity, the love and merits of the Blessed Virgin, my dearest Mother. To her I entrust this oblation, begging her to present it to Thee. Amen.

Holy Child Jesus, have mercy on us. Our Lady of Victories, pray for us. Saint Teresa of the Infant Jesus, pray for us. Little Flower of Jesus, pray for us. Amen.

Second Day

PRAYER

O ALMIGHTY God, Who art admirable in Thy saints, grant me the gift of hope with which Saint Teresa of the Infant Jesus was endowed, that I may believe firmly Thy words, "Whatsoever you shall ask in My Name, it shall be given to you," and as Saint Teresa aban-

doned all the vanities of the world and consecrated herself to Thee with unshaken faith and confidence, may I also despise all that the world appreciates, and seek Thee alone Who art my love and my all. Amen. *Our Father, etc., and the Act of Oblation.*

Third Day

PRAYER

O MY Jesus, grant that I may love Thee, as much as Saint Teresa, Thy Little Flower, loved Thee, and that I may say with her: "O my Jesus, I beg Thee only for Thy love without limits and without bounds. Grant, O my Jesus, that for love of Thee I may be a martyr. I wish to love Thee as Thou hast never been loved." And thou, O little Saint, succor and assist me that I may never show myself ungrateful to Him who loved me so much. Amen. *Our Father, etc., and the Act of Oblation.*

Fourth Day

PRAYER

O MY God and my Lord, Thou givest me what is best for me, and as Thy Little Flower consecrated herself to Thee as a sacrificial victim to endure for love of Thee all sufferings and pains, so also may I accept whatever hardships and contradictions Thou hast destined for my sanctification with perfect submission and

even with cheerful mind, that I may be able to say as Thy cherished spouse, "O Jesus, I am a victim of Thy love." Amen. *Our Father, etc., and the Act of Oblation.*

Fifth Day

PRAYER

O MY Lord, Innocence itself, Thou hast endured all manner of opprobrious treatment for love of me. Give me the grace of humility, self-abnegation, and patience that I may imitate Thy spouse, Saint Teresa of the Infant Jesus, and say with all my heart, O my despised Jesus, grant me the merits of Thy humility and patience to bear in tranquil spirit all the sufferings of this life, and then to enjoy Thy company with Thy spouse, the Little Flower. Amen. *Our Father, etc., and the Act of Oblation.*

Sixth Day

PRAYER

O MY sweet Jesus, give me the charity and simplicity of Saint Teresa of the Infant Jesus, whose mission in heaven is to make others love the good God as she loved Him, to teach souls her little way. Give me such longings that I may not rest until my heart loves God with all my strength, until I arrive at the spiritual childhood of the Little Flower of Jesus. Amen. *Our Father, etc., and the Act of Oblation.*

Seventh Day

PRAYER

O MY dear Jesus, give me grace to practise little virtues. It is sometimes difficult, but I trust in Thy goodness and love for little souls. I am too little and weak to climb the steep ladder of perfection, but I know that as much as I hope I shall obtain from Thee. I join then Thy Little Flower and implore Thee with her to make me one of the many little, humble victims, worthy of Thy love. Amen. *Our Father, etc., and the Act of Oblation.*

Eighth Day

PRAYER

O MY God and my love, give me on this earth the same mission Thou gavest to Thy Little Flower in heaven, of passing life in doing good to my neighbor. O Jesus, help me to console little souls and encourage them to love Thee; let them love Thee as much as Thy Immaculate Mother, Thy foster-father St. Joseph, Thy holy angels and Thy cherished Little Teresa loved Thee. Allow me to pray with her: "Let Thy divine glance rest upon a vast number of little souls, worthy victims of Thy love." Amen. *Our Father, etc., and the Act of Oblation.*

Ninth Day

PRAYER

O MY dear Lord, grant me as much filial veneration and love for Thy faithful foster-father and Thy most holy and immaculate Mother, as Saint Teresa of the Infant Jesus cherished in her simple and child-like heart. And thou, O my little Saint, address thyself to my great protector and father St. Joseph, and my most holy Mother Mary, and entreat them to obtain for me the grace of dying in the arms of Jesus and uttering thy own words: "O, I love Him . . . My God . . . I . . . love Thee." Amen. *Our Father, etc., and the Act of Oblation.*





Devotions to the Blessed Trinity

THE SIGN OF THE CROSS

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

(Ind. of 50 days, each time. — PIUS IX. Dec. 5, 1876.)

PRAYER TO THE HOLY TRINITY

IADORE Thee, O my God, one God in three Persons; I humble myself before Thy Majesty. Thou alone art being, life, truth, beauty, and goodness. I glorify Thee, I praise Thee, I thank Thee, and I love Thee, all incapable and unworthy as I am, in union with Thy dear Son, Jesus Christ, our Saviour and our Father, in the mercifulness of His Heart and through His infinite merits. I wish to serve Thee, to please Thee, to obey Thee, and to love Thee always, in union with Mary immaculate, Mother of God and our Mother, loving also and serving my neighbor for Thy sake. Therefore, give me Thy holy Spirit to enlighten, correct, and guide me in the way of Thy commandments, and in all perfection, until I come to the happiness of heaven, where I shall glorify Thee forever. Amen.

(Ind. of 300 days, each time. — PIUS X. Apr. 18, 1906.)

Devotions to the Blessed Sacrament

ACT OF SPIRITUAL COMMUNION

By St. Alphonsus Liguori

MY Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never, never permit me to be separated from Thee. Jesus, my sweet love, wound, inflame this heart of mine, so that it may be always and all on fire for Thee.

(Ind. of 60 days, once a day. — LEO XIII. June 30, 1893.)

VISITS TO THE BLESSED SACRAMENT

When entering the church genuflect before the tabernacle, and say:

DOWN in adoration falling,
Lo! the sacred Host we hail!

(Ind. of 100 days, each time. — BENEDICT XV. Mar. 22, 1917.)

PRAYER TO JESUS IN THE TABERNACLE

DEAR Jesus, present in the Sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love, Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most precious blood in the cruel scourging, and didst

expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

(Ind. of 100 days, once a day. — PIUS IX. Jan. 1, 1866.)

HYMN OF ST. THOMAS AQUINAS

Our Lord in the Tabernacle

I ADORE Thee humbly, O Thou hidden God,
Who beneath these figures truly dost abide.
All my light is darkness contemplating Thee.
Lo! my heart lies prostrate to Love's mystery.

Seeing, touching, tasting, fail in proving Thee;
But Thy word suffices given sacredly.
Know we nothing truer ever can be heard,
Than the words of Jesus Who is Truth's own
Word.

On the cross was hidden Thy divinity,
But these veils hide likewise Thy humanity;
I, in both believing, offer my belief,
Praying for Thy pardon with the dying thief.

Thy open wounds transfigured I may not behold,
But confess with Thomas: Thou art Lord and
God!

Grant my soul a burning faith; light it from
above.

Be Thou all my treasure! Be Thou all my love!

O remembrance lasting of the Crucified!
Living Bread sustaining those for whom He died!
Make me a consuming fire drawing life from Thee,
Yield my soul Thy sweetness; let it taste and see!

Like a loving pelican, feed me, Jesus, Lord;
I am all unholy; wash me in Thy Blood,
In that life-blood flowing o'er the world in pain,
Though a drop had cleansed it of its mighty stain.

Jesus, Love, here present on the altar veiled,
O fulfil my longing when Thou art revealed —
To behold the vision of Thy holy face
And be rapt forever in its perfect peace. Amen.

PRAYER OF SŒUR THÉRÈSE

VEILED in the white Host, O my Well-beloved, how meek and humble of heart dost Thou show Thyself to me! Thou couldst not stoop lower to teach me humility, and I, to respond to Thy love, desire to put myself in the lowest place and share Thy humiliations, that I may have part with Thee in the kingdom of Heaven.

I beseech Thee, my Jesus, to send me some humiliations each time that I shall attempt to put myself above others.

PRAYER OF ST. ALPHONSUS LIGUORI BEFORE
THE BLESSED SACRAMENT

O LORD Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this Sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee; I believe that Thou art present in the Sacrament of the altar. From the abyss of my nothingness I adore Thee; and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother Mary, and for having called me to visit Thee in this church.

I, this day, salute Thy most loving Heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in reparation for all the injuries Thou hast received from thine enemies in this Sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, nevermore to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all I have. From this day forward do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy

love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in Purgatory, particularly those who were most devoted to the Blessed Sacrament and to most Holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving Heart; and, thus united, I offer them to Thy Eternal Father; and I entreat Him, in Thy Name, and for Thy sake, to accept them. Amen.

(Ind. of 300 days, each time. — PIUS IX. Sept. 7, 1857.)

EJACULATIONS

(Ind. of 100 Days, before the tabernacle or 300 Days, at exposition. "In future any form of words expressive of adoration will suffice for the Indulgences of 100 days and 300 days respectively." — BENEDICT XV. March 22, 1917.)

JESUS, my God, here present in the Sacrament of Thy love, I adore Thee.

WE adore Thee, Thou true Bread of angels.

PRAISED and adored forever be the most holy Sacrament.

O JESUS, in the most holy Sacrament, have mercy on us.

THOU art Christ, the Son of the living God.

When genuflecting on leaving the church, say:

WE adore and praise Thee, most holy Lord Jesus Christ, because by Thy holy cross Thou hast redeemed the world.

For the Lord is a great God: and a great King above all gods. For in His hand are all parts of the earth however remote, and He looks down upon the highest mountains.

For His is the sea, since He created it, and He fashioned the earth with His hands. Come, let us prostrate ourselves before God, and adore Him. Let us implore the Lord Who created us, for He is the Lord our God, and we are His people and the flock of His pasture.

O, that you would listen to His voice today! *Our Father, Hail Mary, Glory be to the Father, etc.*, five times and repeated once extra for the Pope.

(Ind. of 300 days. — Pius IX. Nov. 26, 1876.)

SECOND QUARTER OF AN HOUR: THANKSGIVING

WE adore Thee, O Christ, and we bless Thee. Because by Thy holy cross Thou hast redeemed the world.

I ADORE Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this most divine Sacrament. *Our Father, Hail Mary, Glory be to the Father, etc.*

I ADORE Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the most blessed Sacrament to be the food of my soul.

I ADORE Thee in all the consecrated Hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this Sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure Heart. Grant, O most amiable Spouse of my soul, in coming to me in this most holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily. *Our Father, Hail Mary, Glory be to the Father, etc.*

I ADORE Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with

which Thou didst form the sacred Body of Our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, become in this Sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this most Blessed Sacrament. *Our Father, Hail Mary, Glory, etc.*

(Ind. of 7 years and 7 quarantines, if recited before the Blessed Sacrament on any Thursday; 100 days on any other day; plenary, after Communion on the first Thursday. — Pius VI. Oct. 17, 1796.)

A PSALM OF PRAISE

(*Psalm CXLIV*)

I WILL extol Thee, O God my king: and I will bless Thy name forever; yea, forever and ever.

Every day will I bless Thee, and I will praise Thy name forever; yea, forever and ever.

Great is the Lord, and greatly to be praised: and of His greatness there is no end.

Generation and generation shall praise Thy works, and they shall declare Thy power.

They shall speak of the magnificence of the glory of Thy holiness, and shall tell Thy wondrous works.

And they shall speak of the might of Thy terrible acts, and shall declare Thy greatness.

They shall publish the memory of the abundance of Thy sweetness: and shall rejoice in Thy righteousness.

The Lord is gracious and merciful: patient and plenteous in mercy.

The Lord is sweet to all; and His tender mercies are over all His works.

Let all Thy works, O Lord, praise Thee: and let Thy saints bless Thee.

They shall speak of the glory of Thy kingdom: and shall tell of Thy power:

To make Thy might known to the sons of men: and the glory of the magnificence of Thy kingdom.

Thy kingdom is a kingdom of all ages: and Thy dominion endureth throughout all generations.

The Lord is faithful in all His words: and holy in all His works.

The Lord lifteth up all that fall: and setteth up all that are cast down.

The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season.

Thou openest Thy hand, and fillest with blessing every living creature.

The Lord is just in all His ways, and holy in all His works.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will do the will of them that fear Him, and He will hear their prayer, and save them.

The Lord keepeth all them that love Him; but all the wicked He will destroy.

My mouth shall speak the praise of the Lord: and let all flesh bless His holy name forever; yea, forever and ever. *Our Father, Hail Mary, Glory be to the Father, etc.*, five times and repeated once extra for the Pope.

(Ind. of 300 days. — Pius IX. Nov. 26, 1876.)

THIRD QUARTER OF AN HOUR: REPARATION

I ADORE Thee, my Jesus, hid beneath the mystic emblems; I acknowledge Thee true God and true man. By this, my act of adoration, I intend to make Thee reparation for the cold hearts of so many of Thy people, who pass before Thy holy churches, nay, before Thy very tabernacle, where, hour after hour, Thou dost deign to dwell with loving impatience to give Thyself to be Thy people's food, who yet do not even bend the knee before Thee, their God; but, like the Israelites in the wilderness, seem, by their very indifference, to loathe this heavenly manna. I offer Thee Thine own most Precious Blood, which Thou didst shed in reparation for this hateful coldness, and entering therein, I cry, and will never cease to cry —

*O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment
Thine! Our Father, Hail Mary, Glory be
to the Father, etc.*

PROFOUNDLY I adore Thee, my Jesus; I acknowledge Thy presence in this most holy Sacrament. By this act of adoration, I would I make amends for the forgetfulness of Thy people, so many of whom seem as though they knew Thee not; but, while they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted, and hardly give Thee even one outward sign of homage. I offer Thee in reparation for this coldness

Thine own most Precious Blood, which Thou didst shed from the wound in Thy right foot, and entering therein in spirit, again I cry ten thousand times:

*O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment
Thine! Our Father, Hail Mary, Glory be
to the Father etc.*

PROFOUNDLY I adore Thee, my Jesus, true Bread of life eternal; and by this act of adoration I fain would make Thee compensation for all the wounds with which Thy Sacred Heart doth daily bleed to see the profanation of the churches wherein Thou dost vouchsafe to abide, beneath the sacramental species, to receive the love and adoration of Thy people. I offer Thee, in reparation for such great irreverence, Thine own most Precious Blood, which Thou didst shed from the wound in thy left hand, and, entering therein, in spirit, I say at every moment:

*O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment
Thine! Our Father, Hail Mary, Glory be
to the Father, etc.*

PROFOUNDLY I adore Thee, my Jesus, living Bread come down from heaven: and by this act of adoration I fain would make amends for all the acts of irreverence which Thy people, day by day, commit in assisting at holy Mass, wherein Thou dost renew, though bloodlessly,

that selfsame Sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee, in reparation for all this ingratitude. Thine own most Precious Blood which Thou didst shed from the wound in Thy right hand; and entering therein, in spirit, I uplift my voice, and together with Thy holy angels, who stand around Thy throne, I say:

O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine! Our Father, Hail Mary, Glory be to the Father, etc.

PROFOUNDLY I adore Thee, my Jesus, true Victim of atonement for our sins; and I offer this act of adoration in compensation for the sacrilegious outrages which Thou dost receive from so many of Thy ungrateful people, who dare to draw nigh to Thee and to receive Thee in Communion with mortal sin upon their souls. In reparation for these hateful sacrileges, I offer Thee these last drops of Thy most Precious Blood which Thou didst shed from the wound in Thy most sacred side; and, entering therein, in spirit, I adore Thee, I bless Thee, I love Thee, and, with all the holy souls who love Thee in the most holy Sacrament, I exclaim:

O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment Thine! Our Father, Hail Mary, Glory be to the Father, etc.

ASPIRATIONS

(From *Psalms CV, LVI, CII, LXXVIII*)

REMEMBER us, O Lord, in the favor of Thy people:

Visit us with Thy salvation.

That we may see the good of Thy chosen, that we may rejoice in the joy of Thy nation:

That Thou mayst be praised with Thy inheritance.

We have sinned with our fathers:

We have acted unjustly, we have wrought iniquity.

Have mercy on us, O God, have mercy on us: For our soul trusteth in Thee.

O Lord, repay us not according to the sins we have committed,

Nor according to our iniquities.

O Lord, remember not our former iniquities:

Let Thy mercies speedily prevent us, for we are become exceeding poor.

Help us, O God our Saviour;

And for the glory of Thy Name, O Lord, deliver us:

And forgive us our sins for Thy name's sake. *Our Father, Hail Mary, Glory be to the Father, etc., five times and repeated once extra for the Pope.*

FOURTH QUARTER OF AN HOUR: PETITION

OSWEET Saviour and Redeemer of mankind, Who in the impenetrable designs of Thine infinite wisdom, bearest with the audacity of the

impious and sufferest the violence of the wicked, reserving to Thyself the sovereign right of judging the impious man and his perverse works, turn Thy merciful regard upon Thy children, who in the blindness of their hearts have turned from Thee in rebellion. With the eyes of a father, and with the power of the sovereign King of the universe, stretch forth Thy hand to bless and regenerate modern society, which is rebelliously turning its back on Thee, the King of kings and Lord of lords. Be moved to compassion for Thy people, whom Thou hast purchased with Thy Blood, regenerated with Thy grace, and exalted with Thy love. Thou hast given them true liberty, Thou hast called them to the inheritance of Thy Father, Thou hast numbered them among Thy brethren; but in the delirium of their rebellion, they have preferred the slavery of Satan, and live in abject misery, without joy, and without hope.

O MY Lord Jesus Christ, King of eternal glory, restorer of all things in heaven and on earth, supreme and omnipotent, Who with infinite wisdom reunitest at Thy feet things scattered and dispersed; enlighten the kings of the earth, the rulers of nations; instil Thy spirit into all civil institutions, into every form of government, into laws and armies; grant that all the powers of the earth may recognize in Thee the majesty of the eternal God, the source from which all authority is derived; illuminate the nations that they may

understand that Thou art the origin of rights and duties, that it is through Thee that the rulers of the earth rule, and that it is to Thee that rulers and people alike owe obedience.

O MOST sweet Jesus, who hast deigned to descend into this valley of tears, and to dwell with us, suffering and dying for the salvation of us sinners, and Who in an excess of charity hast set up Thy abode in the midst of men, hidden under the sacramental species, and Who in the fulness of the Godhead, corporally present in our tabernacles, makest Thyself the food and life of our souls; oh, receive the humble but sincere and profound homage of our hearts, offered in reparation for the falling away of the rebellious. We firmly believe in Thee and all that the faith infused into our hearts by the Holy Spirit has revealed to us about Thee. We see in Thee the beginning and end of all existing things, we adore Thee as the one true God, we wish to live only for Thee and in Thy service. Do Thou, O Lord, save our brethren, reunite the scattered members of modern society gone astray, that we as brethren may together be one with Thee, as Thou art one with Thy Father in heaven. May Thy will be done by all and in everything. May Thy majesty shine forth on the throne of Thy earthly dominion, and the world confess Thee to be the true Son of God, through Whom all things were created.

O JESUS, God of love, set free from his chains Thy Vicar, the successor of Peter; re-establish him in the exercise of that liberty which Thou Thyself didst give him, together with the supreme keys, that he might effectually carry on Thy work of regenerating mankind; and so hasten on that longed-for day, in which Thou wilt be glorified by the return of society to its paternal home. Gather together, O King of the nations, the sheep and the lambs under the care of the one shepherd. O Lord, do not abandon us; we are Thy children, we love Thee; recognize us still as Thy children, unworthy, yet ever Thine; save us, and together with us, save kings, rulers and nations. Amen.

(Plenary indulgence on Corpus Christi, one day in the Octave, once during the Forty Hours and on any two Thursdays in the year, fixed by the bishop. 7 years and 7 quarentines, on all other Thursdays; 300 days, once daily, privately before the Blessed Sacrament; 100 days for private recitation. — LEO XIII. *Feb. 15, 1895.*)

A PRAYER FOR PERSEVERANCE

(*Psalm LXX*)

IN Thee, O Lord, I have hoped, let me never be put to confusion. Deliver me in Thy justice, and rescue me.

Incline thine ear unto me, and save me.

Be Thou unto me a rock of protection, and a place of strength: whereunto I may always resort.

For Thou art my firmament and my refuge.

Deliver me, O my God, out of the hand of the

sinner, and out of the hand of the transgressor of the law and of the unjust.

For Thou art my patience, O Lord God: my hope, from my youth.

By Thee have I been confirmed from the womb, from my mother's womb Thou art my protector.

Of Thee shall I continually sing. I am become unto many as a wonder, but Thou art a strong helper.

Let my mouth be filled with Thy praise, and with Thy honor all the day.

Cast me not off in the time of old age; when my strength shall fail, do not Thou forsake me.

For my enemies have spoken against me; and they that watched for my soul have consulted together,

Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.

O God, be not Thou far from me: O my God, make haste to my help.

Let them be confounded and come to nothing that detract my soul; let them be covered with confusion and shame that seek my hurt.

But I will always hope; and will praise Thee ever more and more.

My mouth shall show forth Thy justice; Thy salvation all the day long;

For I know not how to tell it all. I will enter into the powers of the Lord: O Lord, I will be mindful of Thy justice alone.

Thou hast taught me, O God, from my youth: and till now I have been declaring Thy wonderful works.

And even unto old age and gray hairs, O God forsake me not,

Until I shew forth Thy strength unto the generation that is to come:

Thy power, and Thy justice, O God, are also very high: Thou hast done great things. O God who is like to Thee?

How great troubles hast Thou shown me, many and grievous: and turning Thou hast brought me to life, and hast brought me back again from the depths of the earth.

O mayest Thou increase my greatness, and turn again and comfort me.

For I will also confess to Thee thy truth with the instruments of psaltery: O God, I will sing to Thee with the harp, Thou holy one of Israel.

My lips shall greatly rejoice, when I shall sing to Thee; and my soul which Thou hast redeemed.

Yea, and my tongue shall speak of Thy justice all the day; when they shall be confounded and put to shame that seek to hurt me. *Our Father, Hail Mary, Glory be to the Father, etc.*



The Forty Hours' Adoration

This devotion dates back to about the year 1534. It consists in solemn exposition of the Blessed Sacrament on the altar for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. In 1592 Pope Clement VIII, moved by the troubles of the time, ordered that the devotion should be continuous throughout the year, from one church to another, in order that, by the prayers offered to the Blessed Sacrament, the mercy and blessing of God might come down upon the whole Church.

The devotion opens with a solemn votive Mass of exposition, followed by a procession of the Blessed Sacrament, the Tantum Ergo and the Litany of the Saints. On the second day another solemn Mass is said for peace, except when certain feasts occur, in which case the Mass of the feast is celebrated. On the third day the solemn votive Mass of the Blessed Sacrament is again said. The devotion is then concluded with the Litany of the Saints, procession, prayers, and Benediction of the Blessed Sacrament.

In order to make the Forty Hours and gain the plenary indulgence attached, it is necessary to make at least one visit during the three days, and to go to confession and Holy Communion in any church on one of the three days, or on the day before.

LAUDA SION

*By St. Thomas Aquinas**(Translation by Monsignor Benson)*

LAUD, O Sion, thy Salvation,
 Laud in songs of exultation
 This thy Shepherd and thy King:
 All thy might in triumph raising
 Praise Him who surpasses praising,
 Far beyond thine honouring.

Be our theme of high thanksgiving
 Living Bread and source of living
 Set to-day before us here:—
 Broken at that Supper blessed,
 As by every mouth confessed,
 For the brethren gathered there.

Laud be lifted, sweet and sounding,
 Ringing from an heart abounding,
 Rising into jubilee!
 Laud in duteous celebration
 Of this Table's consecration
 For such high solemnity.

Lo, the King His Law revises;
 Newer truth from elder rises,
 Newer Law and Paschal rite.
 Ancient truths their room surrender,
 Glows the twilight into splendour,
 Darkness vanishes in light.

That He wrought at supper lying
 In remembrance of His dying
 Christ hath bid His Church renew;
 We the ordinance obeying,
 Earthly bread and wine displaying,
 Consecrate the Victim due.

Now the sacred truth receiving
 We, — the Bread His Flesh believing
 And the Wine His Blood to be,
 What tho' eye and mind be failing,
 Nature's order countervailing —
 Grasp by faith the mystery.

Under diverse kinds concealéd
 While to sense yet unrevealéd
 Lies a wonder all-divine.
 Flesh and Blood hath each its token
 Yet abides there Christ unbroken
 Hidden under either sign.

Perfect to the priest who breaks it,
 Perfect in the hand that takes it,
 Christ is undivided there.
 One or thousands may receive Him
 Yet true hearts in truth believe Him
 Unconsuméd everywhere.

Good and bad alike partaking
 Each, by diverse lot, is making
 One to woe and one to weal,
 Each from each is set asunder:
 Mark the word of grace and wonder —
 One to hurt and one to heal.

I believe, O my Redeemer, here present in the Sacrament, that Thou art the same Jesus of Nazareth Who didst heal the sick, and didst raise the dead, Who for us didst suffer and die upon the cross. *Our Father, etc.*

I believe, finally, that Thou Thyself, now sitting glorious at the right hand of Thy Father in heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. *Our Father, etc.*

ACTS OF HOPE

O MOST loving Jesus, Who in this Sacrament hast left me a pledge of future glory, I hope through the merits of Thy death and Passion to behold Thee face to face in heaven. *Our Father, etc.*

O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, wherewith Thou nourishest me, to rise glorious into life eternal. *Our Father, etc.*

ACTS OF LOVE

I LOVE Thee, O Jesus, Who art perfect charity; Who, in Thy essence, art true God and true man: in Whom are contained the treasures of the divinity, and all the fulness of grace, which descends to us upon this earth. *Our Father, etc.*

I love Thee, dear Jesus, Who, for love of me, hast made Thyself like unto me; kindle within me the flame of sacred love which Thou didst bring from heaven, that, loving Thee, I may grow into Thy likeness. *Our Father, etc.*

I love Thee, O divine Jesus, my Lord and Master, because Thou hast redeemed and freed me, poor slave of sin, with Thy all Precious Blood. O, of Thy sweet mercy, grant that I may enjoy the full fruit of Thy redemption. *Glory be to the Father, etc.*

THE SECOND DECADE

Acts of Adoration

I ADORE Thee, O living Bread, descended from heaven, for my spiritual food; give me grace worthily to receive Thee in life and in death. *Our Father, etc.*

I adore Thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love. *Our Father, etc.*

I adore Thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through Thee, in God. *Our Father, etc.*

I adore Thee, great God, Who art the only way: make me ever to walk in the path of Thy precepts, and after Thy shining example, that so I may arrive at eternal salvation. *Our Father, etc.*

I adore Thee, O Jesus, true and spiritual life of all who love Thee, give me grace to die to myself, and to live to Thee alone, Who didst die for the love of me. *Our Father, etc.*

I adore Thee, my dear Redeemer, truth ineffable; enliven, I beseech Thee, and increase my faith, that it may be fruitful in good works. *Our Father, etc.*

I adore Thee, O Jesus, divine light of the world; illuminate my mind, that, knowing, I may love Thee, and may come to enjoy Thee eternally in heaven. *Our Father, etc.*

I adore Thee, O loving Shepherd; draw to Thyself this wounded sheep, that it may never more leave Thy fold, to fall into the hands of the infernal wolf. *Our Father, etc.*

I adore Thee, divine Lamb, Who, for the sins of the world, didst give Thyself to be slain; grant that I may bear all my sufferings patiently for Thy sake, in satisfaction for my sins. *Our Father, etc.*

I adore Thee, O Jesus, King of glory, Judge of the living and the dead: make me on earth so to fear Thy justice; that in heaven I may eternally sing Thy mercy. *Glory be to the Father, etc.*

THE THIRD DECADE

Acts of Thanksgiving

I THANK Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this adorable Sacrament, that therein Thou mightest remain with us unto the consummation of the world. *Our Father, etc.*

I thank Thee, O glorious Jesus, that Thou dost veil, beneath the eucharistic species, Thy infinite majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy. *Our Father, etc.*

I thank Thee, O Jesus most loving, that, having made Thyself my food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which alas! has too often deserved to be visited with Thy anger. *Our Father, etc.*

I thank Thee, my dear Saviour, that in this ineffable Sacrament Thou unitest me to Thee with so much love, that I therein live in Thee, and Thou in me. *Our Father, etc.*

I thank Thee, O my Jesus, that, giving Thyself to me in this blessed Sacrament, Thou hast so enriched it with the treasures of Thy love, that Thou hast not a greater gift to give me. *Our Father, etc.*

I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this blessed Sacrament offerest Thyself a continual sacrifice for my salvation to Thy eternal Father. *Our Father, etc.*

I thank Thee, divine Priest, for this great boon that Thou dost sacrifice Thyself daily upon our altars, in adoration and homage to the most Blessed Trinity, and dost supply for our poor and miserable adorations. *Our Father, etc.*

I thank Thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered on Calvary, Thou dost satisfy divine justice for us miserable sinners. *Our Father, etc.*

I thank Thee, dear Jesus, that Thou hast become the priceless Victim, to merit for me the fulness of celestial favors. Awaken in me such

trust that their abundance may ever more and more descend upon my soul. *Our Father, etc.*

I thank Thee, my loving Saviour, that Thou art immolated in thanksgiving to God for all His benefits, spiritual and temporal, which He has bestowed upon me, and which I yet hope to receive. *Glory be to the Father, etc.*

Three Final Aspirations

JESUS, invisible and divine Head of Thy spouse the Church, Who, with Thy blood, hast purified her from all stain, have mercy upon her visible head, N., upon all Bishops and pastors, (especially N. our own Bishop) and shed upon them Thy Holy Spirit, wherewith Thy Apostles and disciples were filled, that they may maintain Thy holy faith pure and untouched, and may spread over the whole world the light of Thy Gospel, and of Thy Catholic truth. *Our Father, etc.*

O Jesus, King of kings, Lord of governors, by Whom monarchs do reign, and from Whom all earthly power comes, mercifully behold our princes, and those in authority: infuse into them the spirit of Thy divine wisdom, clemency, and justice, so that they may be great with Thee rather than on earth, and may enter with Thee into Thy heavenly kingdom. *Our Father, etc.*

O Jesus, all merciful, Who didst not will the death of a sinner, but that he should be converted, and rise to a spiritual life; triumph, I beseech Thee, over all those who obstinately offend Thee, so that, acquiring Thy grace in this world, they may become worthy of the glory

of Thy heavenly paradise for all eternity. *Our Father, etc.*

PRAYER FOR PEACE

ANT. Peace I leave to you: My peace I give unto you, saith the Lord.
V. Give peace, O Lord.
R. To them that patiently wait for Thee.

Let us Pray

O GOD, from Whom are holy desires, right counsels, and just works, give unto Thy servants that peace which the world cannot give; that our hearts being given to the keeping of Thy commandments, and the fear of enemies being removed, our days, by Thy protection, may be peaceful. Through Christ our Lord. Amen.

PRAYER FOR OUR CITY

LOOK down, holy Father and Lord, from Thy sanctuary, and from heaven, Thy dwelling-place on high, and behold this sacred Victim which our great high-priest, Thy holy Child, our Lord Jesus, offers up to Thee for the sins of His brethren; and be appeased for the multitude of our transgressions. Behold, the voice of the Blood of Jesus, our Brother, cries to Thee from the cross. Give ear, O Lord! Be appeased, O Lord! Hearken, and do not tarry, for Thine own sake, O my God, for Thy Name is invoked upon this city and upon Thy people; and deal with us according to Thy mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

(Ind. of 100 days, once a day. — PIUS IX. Feb. 4, 1877.)

PRAYER OF INTERCESSION

MOST Sacred Heart of Jesus, shower copiously Thy blessings on Thy holy Church, on the Supreme Pontiff, and on all the clergy; grant perseverance to the just, convert sinners, enlighten infidels, bless our parents, friends, and benefactors; assist the dying, liberate the souls in purgatory, and extend over all hearts the sweet empire of Thy love.

(Ind. of 300 days. — PIUS X. June 16, 1906.)

PRAYER FOR ONE'S SELF

DEAR Jesus, present in the Sacrament of the altar, be forever thanked and praised. Love, worthy of all celestial and terrestrial love! Who, out of infinite love for me, ungrateful sinner, didst assume our human nature, didst shed Thy most Precious Blood in the cruel scourging, and didst expire on a shameful cross for our eternal welfare! Now, illumined with lively faith, with the outpouring of my whole soul and the fervor of my heart, I humbly beseech Thee, through the infinite merits of Thy painful sufferings, give me strength and courage to destroy every evil passion which sways my heart, to bless Thee in my greatest afflictions, to glorify Thee by the exact fulfilment of all my duties, supremely to hate all sin, and thus to become a saint.

(Ind. of 100 days, once a day. — PIUS IX. Jan. 1, 1866.)

Devotions to the Mysteries of the Sacred Infancy

INCLINE unto our aid, O God.

R. O Lord, make haste to help us.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, one God, world without end. Amen.
Our Father, etc.

1. Jesus, sweetest Child, Who coming down from the bosom of the Father for our salvation, didst not disdain the womb of the Virgin, where, conceived by the Holy Ghost, Thou, the Word Incarnate, didst take upon Thee the form of a servant, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

2. Jesus, sweetest Child, Who in Thy Virgin Mother's womb didst visit St. Elizabeth and fill Thy precursor, John the Baptist, with the Holy Ghost, sanctifying him from his mother's womb, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

3. Jesus, sweetest Child, Who, for nine months hidden in Thy Mother's womb, and awaited with eager expectation by the Virgin Mary and by St. Joseph, wast by them offered to God the Father for the salvation of the world, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

4. Jesus, sweetest Child, born in Bethlehem of the Virgin Mary, wrapped in swaddling-clothes, laid in the manger, heralded by angels, visited by shepherds, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

O Jesus, born of Virgin bright!
Immortal glory be to Thee,
Praise to the Father infinite,
And Holy Ghost, eternally.

V. Christ is at hand.

R. Come, let us adore Him.

Our Father, etc.

5. Jesus, sweetest Child, wounded in the circumcision on the eighth day, called by the glorious Name of Jesus, and by Thy Name and by Thy Blood, to be the Saviour of the world, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

6. Jesus, sweetest Child, Who wast manifested to the three kings, who worshipped Thee as Thou didst lie on Mary's breast, and offered to Thee the mysterious presents of gold, frankincense and myrrh, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

7. Jesus, sweetest Child, presented in the Temple by the Virgin Mary, embraced by the holy old man Simeon, and revealed to the Jews by Anna the prophetess, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

8. Jesus, sweetest Child, Whom Herod sought to slay, carried by St. Joseph with Thy Mother into Egypt, saved from death by flight, and glorified by the blood of the holy innocents, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

O Jesus, born of Virgin bright!
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost, eternally.

V. Christ is at hand.

R. Come, let us adore Him.

Our Father, etc.

9. Jesus, sweetest Child, Who, with Mary most holy and the patriarch St. Joseph, didst dwell in Egypt until the death of Herod, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

10. Jesus, sweetest Child, Who didst return with Thy parents from Egypt into the land of Israel, Who didst suffer many toils by the way, and enter the city of Nazareth, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

11. Jesus, sweetest Child, Who didst live most holily in the blessed house of Nazareth, subject to Thy parents, spending Thy life in poverty and

toil, and growing in wisdom, in age, and in grace, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

12. Jesus, sweetest Child, brought to Jerusalem when twelve years old, sought by Thy parents with much sorrow, and after three days found, to their great joy, among the doctors, have mercy on us.

Have mercy on us, Child Jesus, have mercy on us. *Hail Mary, etc.*

O Jesus, born of Virgin bright!

Immortal glory be to Thee;

Praise to the Father infinite,

And Holy Ghost, eternally.

P. The Word was made flesh. Alleluia.

S. And dwelt among us. Alleluia.

Let us Pray

ALmighty and everlasting God, Lord of heaven and earth, Who didst reveal Thyself to little ones, grant us, we beseech Thee, reverently to honor the holy mysteries of Thy Son, the Child Jesus, and to follow Him humbly in our lives, so that we may come to the eternal kingdom promised by Thee to little ones. Through the same Christ our Lord. Amen.

(Ind. of 300 days. — PIUS VII. Nov. 23, 1819.)

Devotions to the Holy Name

Devotion to the Holy Name is based on the commandment of Christ, that we should pray in His Name, and also on the second precept of the Decalogue which obliges us to honor the name of God. The purposes, therefore, of this devotion are to beget honor and respect for God's Name, and to prevent and make reparation for improper language.

LITANY OF THE HOLY NAME OF JESUS

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Jesus, hear us.
 Jesus, graciously hear us.
 God, the Father of heaven,
 God, the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Jesus, Son of the living God,
 Jesus, splendor of the Father,
 Jesus, brightness of eternal Light,
 Jesus, king of glory,
 Jesus, sun of justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most amiable,
 Jesus, most admirable,
 Jesus, the mighty God,
 Jesus, father of the world to come,
 Jesus, angel of the great council,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,

Have mercy on us.

Jesus, meek and humble of heart,
 Jesus, lover of chastity,
 Jesus, lover of us,
 Jesus, God of peace,
 Jesus, author of life,
 Jesus, example of virtues,
 Jesus, zealous lover of souls,
 Jesus, our God,
 Jesus, our refuge,
 Jesus, father of the poor,
 Jesus, treasure of the faithful,
 Jesus, good shepherd,
 Jesus, true light,
 Jesus, eternal wisdom,
 Jesus, infinite goodness,
 Jesus, our way and our life,
 Jesus, joy of angels,
 Jesus, king of the Patriarchs,
 Jesus, master of Apostles,
 Jesus, teacher of Evangelists,
 Jesus, strength of Martyrs,
 Jesus, light of Confessors,
 Jesus, purity of Virgins,
 Jesus, crown of all Saints,
 Be merciful, spare us, O Jesus.
 Be merciful, hear us, O Jesus.
 From all evil,
 From all sin,
 From Thy wrath,
 From the snares of the devil,
 From the spirit of fornication,
 From everlasting death,
 From the neglect of Thine inspirations,

Have mercy on us.

Jesus, deliver us.

Through the mystery of Thy holy Incarna-
 tion,
 Through Thy nativity,
 Through Thine infancy,
 Through Thy most divine life,
 Through Thy labors,
 Through Thine agony and passion,
 Through Thy cross and dereliction,
 Through Thy sufferings,
 Through Thy death and burial,
 Through Thy resurrection,
 Through Thy ascension,
 Through the institution of most holy Eucha-
 rist,
 Through Thy joys,
 Through Thy glory,

Jesus, deliver us.

Lamb of God, Who takest away the sins of the
 world, Jesus, spare us.
 Lamb of God, Who takest away the sins of the
 world, Jesus, graciously hear us.
 Lamb of God, Who takest away the sins of the
 world, Jesus, have mercy on us.
 Jesus, hear us. Jesus, graciously hear us.

Let us Pray

O LORD Jesus Christ, Who hast said: "Ask,
 and ye shall receive; seek, and ye shall
 find; knock, and it shall be opened unto you";
 grant, we beseech Thee, unto us who ask the
 gift of Thy most divine love, that we may ever
 love Thee with our whole hearts, words and works,
 and never cease from Thy praise.

Make us, O Lord, to have a perpetual fear as well as love of Thy holy Name, for Thou never ceasest to govern those whom Thou foundest upon the solidity of Thy love. Who livest and reignest forever and ever. Amen.

(Ind. of 300 days, once a day.—LEO XIII. Jan. 16, 1886.)

AN ACT OF REPARATION FOR BLASPHEMIES UTTERED AGAINST THE HOLY NAME

O JESUS, Son of the living God, our Saviour and Redeemer, behold us prostrate at Thy feet. We beg pardon, and make this act of reparation for all the blasphemies uttered against Thy holy Name, for all the outrages committed against Thee in the most holy Sacrament of the altar, for all irreverence shown to Thy most blessed and immaculate Mother, and for all the calumnies spoken against Thy Spouse, our holy mother, the Catholic Church. O Jesus, who didst say: "Whatever you shall ask the Father in My Name, that I will do," we pray and beseech Thee for our brethren who are living in danger of sin, that Thou wouldst preserve them from the seductions of apostasy. Save them who stand over the abyss; give them light and knowledge of the truth, power and strength in the conflict against evil, and perseverance in faith and active charity. And therefore, most merciful Jesus, do we pray to the Father in Thy Name, with Whom Thou livest and reignest in the unity of the Holy Spirit forever and ever. Amen.

(Ind. of 300 days, once a day.—LEO XIII. May 13, 1903.)

INVOCATIONS

Jesus and Mary.

(Ind. of 300 days, each time.—PIUS X. Oct. 10, 1904.)

Saviour of the world, have mercy on us.

(Ind. of 50 days, once a day.—LEO XIII. Feb. 21, 1891.)

DOXOLOGY

GLORY be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

May the holy Name of Jesus be infinitely blessed (*five times*).





DEVOTIONS TO THE SACRED HEART OF JESUS

The honor and worship now given to the Sacred Heart of Jesus had its origin through the revelations made to St. Margaret Mary in the seventeenth century. The immediate object of the devotion is the Heart of Jesus, the Son of God, and the burning love of Christ manifested toward mankind. Its aim is to make our Lord king over our hearts by exciting in them a return of love, by forming them to imitate His meekness, and by offering Him reparation for the ingratitude of man.

LITANY OF THE SACRED HEART

LORD, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of Heaven,
 God, the Son, Redeemer of the world,
 God, the Holy Ghost,
 Holy Trinity, one God,
 Heart of Jesus, Son of the Eternal Father,
 Heart of Jesus, formed by the Holy Ghost
 in the womb of the Virgin Mother,

Have mercy on us.

Heart of Jesus, substantially united to the
Word of God,

Heart of Jesus, of infinite majesty,
Heart of Jesus, sacred temple of God,
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, house of God and gate of
heaven,

Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and centre of all hearts,
Heart of Jesus, in Whom are all the treasures
of wisdom and knowledge,

Heart of Jesus, in Whom dwells the fullness
of divinity,

Heart of Jesus, in Whom the Father was well
pleased,

Heart of Jesus, of Whose fullness we have
all received,

Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke
Thee,

Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,

Heart of Jesus, bruised for our offenses,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,

Have mercy on us.

Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust
in Thee,

Heart of Jesus, hope of those who die in
Thee,

Heart of Jesus, delight of all the saints,

Have mercy on us.

Lamb of God, Who takest away the sins of the
world, spare us, O Lord.

Lamb of God, Who takest away the sins of the
world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the
world, have mercy on us.

V. Jesus, meek and humble of Heart.

R. Make our hearts like unto Thine.

Let us Pray

O ALMIGHTY and eternal God, look upon
the Heart of Thy dearly beloved Son, and
upon the praise and satisfaction He offers Thee
in the name of sinners and for those who seek
Thy mercy; be Thou appeased, and grant us
pardon in the name of the same Jesus Christ,
Thy Son, Who liveth and reigneth with Thee,
in the unity of the Holy Ghost forever and ever.
Amen.

(Ind. of 300 days, once a day.—LEO XIII. April 2, 1899.)

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS

MOST sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church, assurance of freedom and immunity from harm; give peace and order to all nations and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to it be glory and honor forever. Amen.

CONSECRATION OF THE FAMILY TO THE SACRED HEART OF JESUS

SACRED Heart of Jesus, Who didst manifest to St. Margaret Mary the desire of reigning in Christian families, we today wish to proclaim Thy most complete regal dominion over our own. We would live in future with Thy life, we would cause to flourish in our midst those virtues to which Thou hast promised peace here below, we would banish far from us the spirit of the world which Thou hast cursed; and Thou shalt reign over our hearts by the whole-hearted love which we shall keep alive for Thee by the frequent reception of Thy divine Eucharist.

O divine Heart, deign to preside over our assemblings, to bless our enterprises, both spiritual and temporal, to dispel our cares, to sanctify our joys, and to alleviate our sufferings. If ever one or the other of us should have the misfortune to afflict Thee, remind him, O Heart of Jesus, that Thou art good and merciful to the penitent sinner. And when the hour of separation strikes, when death shall come to cast mourning into our midst, we will all, both those who go and those who stay, be submissive to Thy eternal decrees. We will console ourselves with the thought that a day will come when the entire family, reunited in heaven, can sing forever Thy glories and Thy mercies.

May the immaculate heart of Mary and the glorious Patriarch St. Joseph, present this consecration to Thee, and keep it in our minds all

the days of our life. All glory to the Heart of Jesus, our King and our Father.

(Plenary indulgence on the day of the consecration and every year on the day of renewal. Conditions: Confession, Communion, etc. — Pius X. June 15, 1908.)

INDULGENCED EJACULATIONS TO THE SACRED HEART OF JESUS

May the Heart of Jesus be loved everywhere.

(Ind. of 100 days, once a day. — LEO XIII. Sept. 7, 1897.)

Jesus, meek and humble of Heart, make my heart like unto Thine.

(Ind. of 300 days, each time. — Pius X. Sept. 15, 1905.)

May the Heart of Jesus in the most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

(Ind. of 100 days, once a day. — Pius IX. Feb. 29, 1868.)

Sweet Heart of my Jesus, make me love Thee ever more and more!

(Ind. of 300 days, each time. — Pius IX. Nov. 26, 1876.)

Sweet Heart of Jesus be my love.

(Ind. of 300 days, once a day. — LEO XIII. May 21, 1892.)

Heart of Jesus, burning with love of us, inflame our heart with love of Thee.

(Ind. of 100 days, once a day. — LEO XIII. July 16, 1893.)

All praise, honor and glory to the Divine Heart of Jesus.

(Ind. of 50 days, once a day. — LEO XIII. June 14, 1901.)

Sacred Heart of Jesus, I trust in Thee.

(Ind. of 300 days, each time. — Pius X. June 27, 1906.)

Eucharistic Heart of Jesus, have mercy on us.

(Ind. of 300 days, each time. — Pius X. Dec. 26, 1907.)

Eucharistic Heart of Jesus, model of the priestly heart, have mercy on us.

(Ind. of 300 days, each time. — Pius X. Sept. 11, 1907.)

Sacred Heart of Jesus, Thy kingdom come!

(Ind. of 300 days, each time. — Pius X. May 4, 1906.)

Divine Heart of Jesus, convert sinners, save the dying, free the holy souls in Purgatory.

(Ind. of 300 days, each time. — Pius X. Nov. 6, 1906.)

Heart of Love, I place all my trust in Thee: for though I fear all things from my weakness, I hope all things from Thy mercies.

(Ind. of 300 days, each time. — Pius X. June 3, 1908.)

All for Thee, most Sacred Heart of Jesus.

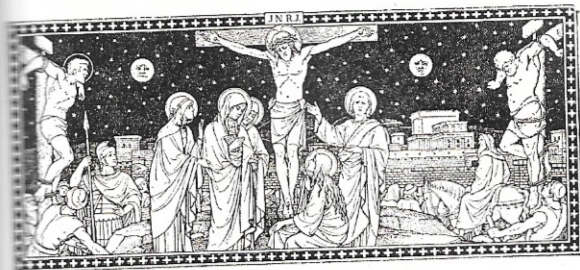
(Ind. of 300 days, each time. — Pius X. Nov. 26, 1908.)

Praised be the most Sacred Heart of Jesus in the most holy Sacrament.

(Ind. of 100 days, each time. — Pius X. July 11, 1914.)

Eucharistic Heart of Jesus, increase in us our faith, hope and charity.

(Ind. of 300 days, each time. — BENEDICT XV. April 5, 1917.)



THE STATIONS OF THE CROSS

This holy devotion commemorates the various incidents that occurred during our Lord's painful journey with His cross from the tribunal of Pilate to the hill of Calvary.

It is tradition that the Blessed Virgin daily made a visit to the scenes of Christ's Passion, and from the earliest times Christians flocked to Jerusalem to visit those holy places. For those who were unable to make such a pilgrimage, but who wished in spirit to accompany it, the custom arose throughout Europe of setting up representations of the different incidents of the Passion, which, since 1731, have been definitely restricted to our present fourteen stations.

Those who perform devoutly the Stations of the Cross may gain all the Indulgences which have ever been granted by Popes to the faithful who visit in person the sacred places in Jerusalem. All that is required is to meditate, however briefly and according to one's ability, on the Passion of our Lord, and to go from one station to another. No vocal prayers are necessary, but the following formula of prayers is generally recommended:



THE WAY OF THE CROSS

Adapted from St. Alphonsus Liguori

Before visiting the Stations, let each one kneel before the high altar and make an act of contrition and form the intention of gaining the indulgences, whether for himself or for the souls in purgatory.

ACT OF CONTRITION

MY Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for ever having offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou dost go to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

STABAT Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

AT the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

FIRST STATION

Jesus is Condemned to Death

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER, my soul, how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

My adorable Jesus, it was not Pilate, no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in its journey toward eternity. I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, Hail Mary, Glory be to the Father, etc.

Cujus animam gementem,	Through her heart, His sorrow sharing,
Contristatam, et dolentem,	All His bitter anguish bearing,
Pertransivit gladius.	Now at length the sword had passed.

SECOND STATION

Jesus is Made to Bear His Cross

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER how Jesus, in making this journey with the cross on His shoulders, thought of us, and offered for us, to His Father, the death that He was about to undergo.

My most beloved Jesus; I embrace all the tribulations that Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus, my love, I repent of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father, etc.

O quam tristis et afflicta	Oh, how sad and sore distressed,
Fuit illa benedicta	Was that Mother highly blessed
Mater Unigeniti.	Of the sole-begotten One!

THIRD STATION

Jesus Falls the First Time under His Cross

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER, my soul, this first fall of Jesus under His cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened that he could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times in His journey.

My beloved Jesus, it is not the weight of the cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Quæ mœrebat, et dole-	Christ above in torment hangs,
bat,	
Pia Mater, dum vide-	She beneath beholds the pangs
bat	
Nati pœnas inclyti.	Of her dying, glorious Son.

FOURTH STATION

Jesus Meets His Afflicted Mother

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER the meeting of the Son and the Mother, which took place on this journey. Jesus and Mary looked at each other, and their looks became as so many arrows to wound those hearts which loved each other so tenderly.

My most loving Jesus, by the sorrow Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me by thy intercession a continual and tender remembrance of the Passion of thy Son. I love Thee, Jesus, my love; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee, and then do with me what Thou wilt.

Our Father, etc.

Quis est homo qui non fleret,	Is there one who would not weep
Matrem Christi si vi- deret	Whelmed in miseries so deep
In tanto supplicio?	Christ's dear Mother to behold?

FIFTH STATION

The Cyrenian Helps Jesus to Carry His Cross

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that the Jews seeing that at each step Jesus, from weakness, was on the point of expiring, and fearing that He would die on the way when they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenian to carry the cross behind Our Lord.

My most sweet Jesus, I will not refuse the cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death that Thou hast destined for me with all the pains which may accompany it; I unite it to Thy death, I offer it to Thee. Thou hast died for love of me, I will die for love of Thee, and to please Thee. Help me by Thy grace. I love Thee, Jesus, my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee, and then do with me what Thou wilt.

Our Father, etc.

Quis non posset con- tristari,	Can the human heart refrain
Christi Matrem con- templari	From partaking in her pain,
Dolentem cum Filio?	In that Mother's pain untold?

SIXTH STATION

Veronica Wipes the Face of Jesus

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, presented Him with a towel with which He wiped His adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy Passion, and then do with me what Thou wilt.

Our Father, etc.

Pro peccatis suæ gentis	Bruised, derided,
Vidit Jesum in tormen-	cursed, defiled,
tis,	She beheld her tender
Et flagellis subditum.	Child,
	All with bloody scourges
	rent.

SEVENTH STATION

Jesus Falls the Second Time

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER the second fall of Jesus under the cross — a fall which renews the pain of all the wounds of the head and members of our afflicted Lord.

My most gentle Jesus, how many times Thou hast pardoned me and how many times have I fallen again, and begun again to offend Thee! Oh, by the merits of this new fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus, my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Vidit suum dulcem	For the sins of His own
Natum	nation
Moriendo desolatum	Saw Him hang in desolation
Dum emisit spiritum.	Till His spirit forth He sent.

EIGHTH STATION

Jesus Speaks to the Daughters of Jerusalem

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that those women wept with compassion at seeing Jesus in so pitiable a state, streaming with blood, as He walked along. But Jesus said to them, "Weep not for me but for your children."

My Jesus, laden with sorrows, I weep for the offenses that I have committed against Thee, because of the pains which they have deserved, and still more because of the displeasure which they have caused Thee, Who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Eia Mater, fons amoris,	O Thou Mother! fount of love,
Me sentire vim doloris	Touch my spirit from above.
Fac, ut tecum lugeam.	Make my heart with thine accord.

NINTH STATION

Jesus Falls the Third Time

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER the third fall of Jesus Christ. His weakness was extreme, and the cruelty of his executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus, my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Fac ut ardeat cor meum	Make me feel as thou hast felt:
In amando Christum Deum,	Make my soul to glow and melt
Ut sibi complaceam.	With the love of Christ, my Lord.

TENTH STATION

Jesus is Stripped of His Garments

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER the violence with which the executioners stripped Jesus. His inner garments adhered to his torn flesh and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated, and say to Him:

My innocent Jesus, by the merits of the torment that Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, Who art so worthy of my love. I love Thee, O Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Sancta Mater, istud	Holy Mother! pierce
agas,	me through.
Crucifixi fige plagas	In my heart each wound
	renew
Cordi meo valide.	Of my Saviour crucified.

ELEVENTH STATION

Jesus is Nailed to the Cross

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that Jesus, after being thrown on the cross, extended His hands, and offered to His eternal Father the sacrifice of His life for our salvation. These barbarians fasten Him with nails; and then, raising the cross, leave Him to die with anguish on this infamous gibbet.

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there to love Thee, and never quit Thee again. I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Tui Nati vulnerati,	Let me share with thee
	His pain,
Tam dignati pro me	Who for all our sins was
pati,	slain,
Pœnasmecum divide.	Who for me in torments
	died.

TWELFTH STATION

Jesus Dies on the Cross

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that thy Jesus, after three hours' agony on the cross, consumed at length with anguish, abandons Himself to the weight of His body, bows His head, and dies.

O my dying Jesus, I kiss devoutly the cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death; but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet and burning with love to Thee. I commit my soul into Thy hands. I love Thee with my whole heart; I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Fac me tecum pie flere,	Let me mingle tears
	with thee,
Crucifixo condolere,	Mourning Him Who
	mourned for me,
Donec ego vixero.	All the days that I may
	live.

THIRTEENTH STATION

Jesus is Taken Down from the Cross

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that, our Lord having expired, two of His disciples, Joseph and Nicodemus, took Him down from the cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of Sorrow, for the love of this Son, accept me for thy servant and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father, etc.

Juxta Crucem tecum	By the cross with thee
stare,	
Et me tibi sociare	
In planctu desidero.	to stay,
	There with thee to
	weep and pray,
	Is all I ask of thee to
	give.

FOURTEENTH STATION

Jesus is Placed in the Sepulchre

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

CONSIDER that the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb and all withdrew.

Ah, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee, by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee forever. I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

Our Father, etc.

Virgo virginum præ-	Virgin of all virgins
clara,	best!
Mihi jam non sis	Listen to my fond re-
amara;	quest:
Fac me tecum plan-	Let me share thy grief
gere.	divine.

After this, return to the high altar, and say, Our Father, Hail Mary, and Glory be to the Father, etc., five times in honor of the Passion of Jesus Christ, to gain the other indulgences granted to those who recite them.

THE HOLY FACE

The purpose of this devotion is (1) to show homage to the adorable face of Jesus, disfigured in His Passion; (2) to make reparation for the disrespect shown Him through the desecration of Sunday; (3) to obtain the conversion of those who profane the Lord's day.

Devotion to the Holy Face originated through our Lord Himself, Who, on the way to Calvary, imprinted the outline of His blood-stained countenance on Veronica's veil.

ACT OF REPARATION TO THE HOLY FACE

I ADORE and praise Thee, O my divine Jesus, Son of the living God, and I desire to make satisfaction for all the outrages which I, the most miserable of Thy creatures, have offered Thee in all the members of Thy blessed body, and particularly in Thy adorable face. Hail, worshipful face, disfigured by spittle, and hardly to be recognized through the cruel treatment which Thou didst receive from the impious Jews. I salute Thee, O blessed eyes, all bathed in tears, which Thou didst shed for our salvation. I salute Thee, O blessed ears, assailed by blasphemies, insults, and cruel mockeries. I salute Thee, O blessed mouth, filled with graces and tenderness for poor sinners, but embittered with vinegar and gall by the monstrous ingratitude of that people whom Thou didst choose from among all others. In reparation for all these ignominies I offer Thee all the homage which is given Thee in that holy place where Thou art pleased to be honored with a special worship, uniting myself therewith.

FROM THE PRAYER COMPOSED BY
SŒUR THÉRÈSE

O JESUS, Who in Thy cruel Passion didst become the "Reproach of men and the Man of Sorrows," I worship Thy Divine Face. Once It shone with the beauty and sweetness of the Divinity: now for my sake It is become as the face of a "leper." Yet in that disfigured Countenance I recognize Thy Infinite Love, and I am consumed with the desire of loving Thee and of making Thee loved by all mankind. The Tears that streamed in such abundance from Thy Eyes are to me as precious pearls which I delight to gather, that with their infinite worth I may ransom the souls of poor sinners.

O Jesus, Whose Face is the sole beauty that ravishes my heart, I may not behold here upon earth the sweetness of Thy Glance, nor feel the ineffable tenderness of Thy Kiss. Thereto I consent, but I pray Thee to imprint in me Thy Divine Likeness, and I implore Thee to so inflame me with Thy Love, that it may quickly consume me, and that I may soon reach the Vision of Thy glorious Face in Heaven! Amen.



The Five Wounds

ST. GERTRUDE'S SALUTATION OF THE
FIVE WOUNDS OF OUR SAVIOUR

HAIL, most precious wounds of Jesus, in the omnipotence of the Father, Who decreed you; hail, in the wisdom of the Son, Who endured you; hail, in the goodness of the Holy Ghost Who through you accomplished the work of human redemption. To you I commend myself, into you I plunge myself, that in your shelter I may be secure from the destroyer. Amen.

PRAYERS OF ST. CLARE OF ASSISI TO
THE FIVE WOUNDS OF OUR SAVIOUR

1. *To the Wound in the Right Hand*

PRAISE be to Thee, O Jesus Christ, for the most sacred wound in Thy right hand. By this adorable wound, and by Thy most sacred Passion, pardon me all the sins I have committed against Thee in thought, word, and deed, and all negligence in Thy service, and all sensuality for which I have been to blame whether asleep or awake. Grant that I may be able to recall with devotion Thy most pitiful death and sacred wounds; grant me the grace to mortify my body, and so to offer a pledge of my gratitude to Thee. Who livest and reignest forever and ever. Amen.
Our Father, Hail Mary, etc.

2. *To the Wound in the Left Hand*

PRAISE and glory be to Thee, O amiable Jesus Christ, for the most sacred wound in Thy left hand. By this adorable wound, have mercy on me, and deign to root out of my heart everything displeasing to Thee. Give me victory over Thy perverse enemies, so that with Thy grace I may be able to overcome them; and by the merits of Thy most pitiful death save me from all the dangers of my present and future life. And then grant that I may share Thy glory in heaven. Who livest and reignest forever and ever. Amen. *Our Father, Hail Mary, etc.*

3. *To the Wound in the Right Foot*

PRAISE and glory be to Thee, O patient Jesus Christ, for the most sacred wound in Thy right foot; and by that adorable wound grant me grace to do penance for my sins. By Thy most pitiful death I devoutly beg of Thee to keep me, Thy poor servant, united night and day to Thy holy will, and to remove afar off every misfortune of body and soul. And when the day of wrath shall come, receive me into Thy mercy, and lead me to eternal happiness. Who livest and reignest forever and ever. Amen. *Our Father, Hail Mary, etc.*

4. *To the Wound in the Left Foot*

PRAISE and glory be to Thee, O adorable Jesus Christ, for the most sacred wound in Thy left foot; and by this adorable wound grant me the grace of a full pardon, that with Thine aid I may deserve to escape the sentence of eternal reprobation. I pray Thee, moreover, by Thy most holy death, O my loving Redeemer, that I may be able before my death to receive the Sacrament of Thy Body and Blood, after confession of my sins, and with perfect repentance and purity of body and mind. Grant that I may merit also to receive the holy anointing for my eternal salvation, O Lord, Who livest and reignest forever and ever. Amen. *Our Father, Hail Mary, etc.*

5. *To the Wound in the Sacred Side*

PRAISE and glory be to Thee, O loving Jesus Christ, for the most sacred wound in Thy side, and by that adorable wound, and by Thy infinite mercy, which Thou didst make known in the opening of Thy breast to the soldier Longinus, and so to us all. I pray Thee, O most gentle Jesus, that having redeemed me by baptism from original sin, so now by Thy Precious Blood, which is offered and received throughout the world, deliver me from all evils, past, present, and to come. And by Thy most bitter death give me a lively faith, a firm hope, and a perfect charity, so that I may love Thee with all my heart, and

all my soul, and all my strength; make me firm and steadfast in good works, and grant me perseverance in Thy service, so that I may be able to please Thee always. Amen. *Our Father, Hail Mary, etc.*

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy death and Blood Thou hast redeemed the world.

Let us Pray

ALmighty and everlasting God, Who by the five wounds of Thy Son, our Lord Jesus Christ, hast redeemed the human race, grant to Thy suppliants that we who daily venerate those wounds, may, by the shedding of His Precious Blood, be freed from sudden and everlasting death. Through the same Christ our Lord. Amen.

(Ind. of 300 days, once a day.—LEO XIII. Nov. 21, 1885.)



DEVOTIONS TO THE PRECIOUS BLOOD

The Blood of Jesus, like His wounds, is deserving of special honor because of its close relation to the sacred Passion. This devotion may be said to have begun with the Apostles, who speak of the 'Precious Blood, the price of our Redemption, as synonymous with the Passion and death of the Saviour. In exercising this devout practice, it is most appropriate to offer the Blood of Jesus in expiation for sin, for the conversion of sinners, for the wants of the Church, and for the souls in purgatory.

INCLINE unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

First Mystery

THE first time our loving Saviour shed His Precious Blood for us was on the eighth day after His birth, when He was circumcised in order to fulfil the law of Moses. While, then, we reflect that Jesus did this to satisfy the justice of God for our lax ways, let us rouse ourselves to sorrow for them, and promise, with the help of His all-powerful grace, to be henceforth truly chaste in body and in soul. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Second Mystery

NEXT, in the Garden of Olives, Jesus shed His Blood for us in such quantity that it bathed the earth around. He did this at the sight of the ingratitude with which men would meet His love. Let us, then, repent sincerely that we have hitherto corresponded so ill with the countless blessings of God, and resolve to make good use of His graces and inspirations. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Third Mystery

NEXT, in His cruel scourging, Jesus shed His Blood when His flesh was so torn that streams of blood flowed from every part of His body, all of which He offered all the time to His eternal Father in payment of our impatience and our softness. How comes it, then, that we do not curb our anger and love of self? Henceforth we will try our best to bear our troubles well, and, despising self, take peacefully the injuries which men may do us. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Fourth Mystery

AGAIN, from the sacred head of Jesus, blood poured down when it was crowned with thorns, in punishment of our pride and evil thoughts. Shall we, then, continue to nourish haughtiness, foster foul imaginations, and feed the wayward will within us? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness; and with generous hearts let us resist all the temptations of the devil. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Fifth Mystery

WHAT streams of Precious Blood did not our loving Lord pour forth from His veins when laden with the heavy cross on that most grievous journey to Calvary! The very streets and ways of Jerusalem through which He passed were watered with it. This He did in satisfaction for the scandals and bad example by which His own creatures had led others astray. Who can tell how many of us are of this unhappy number? Who knows how many each one, by his own bad example, has brought down to hell? And what have we done to repair this evil? Henceforth let us, at least by word and example, do all we can to save souls, making ourselves a pattern

of goodness and of a holy life to all. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Sixth Mystery

STILL more Precious Blood did the Redeemer of mankind shed in His barbarous crucifixion, when, His veins and arteries being torn asunder, there rushed forth in a torrent from His hands and feet that saving balm of eternal life, to pay for all the crimes and sins of a lost world. Who, after this, would continue in sin and thus renew the cruel crucifixion of the Son of God? Let us weep bitterly for our bad deeds done, and detest them before the feet of the sacred minister of God; let us amend our evil ways, and henceforth begin a truly Christian life, with the remembrance ever in our hearts of all the Blood which our salvation cost the Saviour of men. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Seventh Mystery

HAST of all, after His death, when His sacred side was opened by the lance, and His loving Heart was wounded, Jesus shed blood, and with it there came forth water, to show us how

His blood was poured out to the last drop for our salvation. Oh, the great goodness of our redeeming Lord! Who will not love Thee, Saviour of my soul? What heart will not consume itself away for love of Thee, Who hast done all this for our Redemption? The tongue wants words to praise Thee; so let us invite all creatures upon earth, all angels and all saints in paradise, and most of all our dear mother Mary, to bless, praise, and celebrate Thy most Precious Blood. Glory to the Blood of Jesus! Now and ever throughout all ages. Amen. *Our Father* (five times), and *Glory be to the Father, etc.* (once).

V. We beseech Thee therefore, help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Prayer

MOST Precious Blood of life eternal! price and ransom of the world! drink and bath of the soul! ever pleading the cause of men before the throne of mercy; I adore Thee most profoundly; I would, if I were able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from men, and especially from those who dare in their rashness to blaspheme Thee. Who will not bless this Blood of value infinite? Who does not feel himself on fire with the love of Jesus, Who shed it all for us? What should I be but for this Blood which hath redeemed me?

And what drew Thee, Precious Blood, from the veins of my Lord, even to the last drop? It was love. O boundless love, which gave to us this saving balsam! O balsam beyond all price, streaming forth from the fount of immeasurable love! Give to all hearts, all tongues, power to praise, celebrate, and thank Thee, now and ever, and throughout all eternity. Amen.

V. Thou hast redeemed us, O Lord, with Thy Blood.

R. And hast made us a kingdom to our God.

Let us Pray

ALMMIGHTY and everlasting God, Who hast appointed Thine only-begotten Son the Saviour of the world, and hast willed to be appeased by His Blood; grant us, we beseech Thee, so to venerate this Blood, the price of our salvation, and so to be defended on earth by its power from the evils of this present life, that in heaven we may be made glad by its everlasting fruit. Who liveth and reigneth forever and ever. Amen.

(Ind. of 7 years and 7 quarantines, once a day.—
PIUS VII. Oct. 18, 1815.)



The Holy Hour

“COULD YOU NOT WATCH ONE HOUR WITH ME?”
(MATT. XXVI, 40)

The Holy Hour is a pious exercise of mental or vocal prayer in union with the prayer of our Lord in the Garden of Olives on Maundy Thursday night. It was taught to St. Margaret Mary by our Lord Himself, and its purpose is to sweeten in some way our Lord's abandonment in Gethsemane and to implore God's mercy for sinners.

No special form of prayer is prescribed for the Holy Hour; but if it is performed in private, the time is restricted to an hour between 2 P.M. of every Thursday and about 6 P.M. on Friday.

FIRST TWENTY MINUTES

Reflection

HAVING left the supper room where He had just instituted the Blessed Eucharist, Jesus went out with the disciples, crossed the brook Cedron and, as was His wont, ascended the Mount of Olives. They entered a garden called Gethsemane. Jesus said to the disciples: “Sit you here while I go yonder and pray.” And taking with Him Peter, James, and John, He began to

be fearful and sad. Then He said to the three apostles: "My soul is sorrowful even unto death. Stay you here and watch with Me." He then went on a little further, and, falling flat on the ground, prayed: "My Father, if it be possible, let this chalice pass from Me. Nevertheless not as I will, but as Thou wilt." Then He returned to His disciples and, finding them asleep from sorrow, said to Peter: "Simon, sleepest thou? Couldst thou not watch one hour with Me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

A PRAYER FOR HELP

(Psalm LIV)

This Psalm typifies our Lord in His persecution by the Jews and in His betrayal by Judas.

HEAR, O God, my prayer, and despise not my supplication.

Be attentive to me and hear me.

I am grieved in my exercise; and am troubled, because of the voice of the enemy, and the oppression of the sinner.

For they have cast iniquities upon me: and in wrath they were hostile unto me.

My heart is troubled within me: and the fear of death is fallen upon me.

Fear and trembling are come upon me: and darkness hath covered me.

And I said: Who will give me wings like a dove, and I will fly and be at rest?

Lo, then would I go far off flying away; and remain in the wilderness.

I would hasten my escape to a shelter from the stormy wind and tempest.

Cast down, O Lord, and divide their tongues; for I have seen iniquity and violence in the city.

Day and night shall iniquity surround it upon its walls: and in the midst thereof are wickedness and mischief.

Oppression and deceit have not departed from its streets.

For if mine enemy had reviled me, I could verily have borne with it.

And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him.

But it is thou, a man of one mind with me, my associate, and my familiar friend,

Who didst take sweetmeats together with me: in the house of God we walked in company.

Application

JESUS in Gethsemane teaches us how to pray. He goes to a secluded spot to pour out His soul to the Father, thus admonishing us that to pray well we must banish from our minds the distractions and vanities of this world. He asks the disciples to watch with Him, from which we learn how acceptable it is to God to ask others to join their intercessions with ours, and to pray for our intentions. He falls flat upon His face, teaching us by His example the humility of spirit

and reverential demeanor of body that should accompany prayer. He prays with earnestness and fervor; His request is made with entire submission to the divine will; He prays not once only, but renews His petition with perseverance.

Hymn

MAN of sorrows, wrapt in grief,
Bow Thine ear to our relief.
Thou for us the path hast trod
Of the dreadful wrath of God;
Thou the cup of fire hast drained
Till its light alone remained.

By the Garden, fraught with woe,
Whither Thou full oft wouldst go;
By Thine agony of prayer
In the desolation there;
By the dire and deep distress
Of that mystery fathomless:

By the chalice brimming o'er
With disgrace and torment sore;
By those lips which fain would pray
That it might but pass away;
By the heart which drank it dry
Lest a rebel race should die:

Man of sorrows! let Thy grief
Purchase for us our relief;
Lord of mercy, bow Thine ear,
Slow to anger, swift to hear;
By the cross' royal road
Lead us to the throne of God.

Let us Pray

O DIVINE Master, Who in the Garden didst vouchsafe to instruct us how to pray, grant that we may ever pray in Thy Name and following Thy instruction and example, may deserve to be heard by the Father. We unite our prayer with that which Thou didst offer when entering upon Thy sacred Passion. We ask that Thou pardon the sorrow we have caused Thee by defects and negligences in prayer, that Thou bless our good resolutions for the future.

We commend to Thee also, O Lord, all those who have asked us to pray for them, those whose special intentions we have at heart and all for whom we are accustomed or bound to pray. Supply all their necessities. Comfort and support them in all their trials and afflictions. Deliver them from all temptations. Make them in this world truly to know, love, and serve Thee and to enjoy Thee hereafter in Heaven.

By Thy holy prayer we implore mercy for all those who through ignorance, frailty or malice outrage Thee. Do Thou, our Meditator with the Father, intercede for all who do not acknowledge Thee. May the world be delivered from the power of Satan and all nations believe in Thee and adore Thee and be united to Thy holy Church. Amen.

SECOND TWENTY MINUTES

Reflection

GOING a second time apart from the three apostles, Jesus prayed in the same words as before: "My Father, if it be possible, let this chalice pass from Me. Nevertheless not as I will but as Thou wilt." Returning He found the disciples heavy-eyed with sleep, and knowing not how to answer Him.

A PRAYER IN TRIBULATION

(Psalm XII)

The present Psalm prefigures Christ in His agony, apparently forsaken and forgotten by the eternal Father.

NOW long, O Lord, wilt Thou forget me forever? how long wilt Thou turn away Thy face from me?

How long shall I take counsels in my soul, having sorrow in my heart all the day?

How long shall mine enemy be exalted over me?

Consider, and hear me, O Lord my God.

Enlighten my eyes that I never sleep in death: lest at any time mine enemy say: I have prevailed against him.

They that trouble me will rejoice when I am moved:

But, as for me, I have trusted in Thy loving-kindness.

My heart shall rejoice in Thy salvation: I will sing to the Lord, Who giveth me good things: yea, I will sing to the Name of the Lord the most high.

Application

JESUS in Gethsemane teaches us how to live. Before entering upon His great conflict with the powers of wickedness, He gives Himself over to long and fervent preparation. We, too, are subject to the assaults of evil; indeed, we are constantly exposed to the danger of temptation and defeat, for though the spirit be willing, the flesh is weak. See how confidently the apostles protested their loyalty on the road to Gethsemane, declaring their readiness even to die for Christ. A few hours later, however, they abandoned and denied Him. They had not heeded the warning of their Master, nor sought in prayer the light and strength they needed; hence, when their trial came, they were not prepared to meet it. Not more than they, can we trust to our good resolutions, or permit ourselves to slumber in false security. "Watch and pray lest you enter into temptation" was addressed to us as well as to the apostles. If we hearken to those words, we must shun the dangerous occasions of sin; we must prepare ourselves against the hour of temptation; we must keep guard over our senses and mortify our passions. It is by thus keeping ourselves on the alert that we shall, with God's assistance, repel the attacks of the enemy.

Hymn

FROM high heaven the Mediator,
Whom the Prophets sang of yore,
Comes to heal our fallen nature.
Sion's daughters! weep no more.

For the ill which Eden wrought us,
 When our parents went astray,
 Olivet to life hath brought us
 Where our Lord doth watch and pray.

The Redeemer of His nation,
 Such the love which filled His breast,
 Hastens to make expiation
 For the world by sin oppressed.

Now the Father's anger ceases
 And the hand up-raised to smite,
 All those threatening shafts releases,
 Destined on our souls to light.

Thus the snares of hell are broken;
 Heaven's gates are open wide,
 Where eternal joys unspoken
 Welcome those for whom He died.

To the Father praise be given!
 Praise the Son, Whose Name is greater
 Than all names beneath the heaven,
 Praise the Spirit, every creature. Amen.

Let us Pray

WORD Jesus Christ, Who, upon the eve of Thy Passion didst keep vigil, help us by Thy grace ever to look forward to Thy coming, that we may be found ready when Thou dost call, and, having watched with Thee until death, may, after this life, enter into Thy rest.

We commend to Thee also our parents, rulers, superiors, and all who are placed to watch over us, and who must give an account for our souls. May they so lead and direct us that they may help both themselves and those entrusted to them and may be praised when Thou dost come, Who art the Lord of lords and King of kings.

By Thy holy watching we implore mercy for sinners, who watch only to betray their own souls and who give themselves no repose in seeking after the vain pleasures of sense. Do Thou Who slumberest not, help us. Strengthen us against the rebellion of our lower nature, that we may keep the body in subjection to the spirit and make our own wills obey not the will of the flesh but the will of our Father Who is in heaven. Amen.

THIRD TWENTY MINUTES

Reflection

LEAVING the disciples, Jesus went a third time and prayed, saying the self-same words: "My Father, if it be possible, let this chalice pass from Me. Nevertheless not as I will, but as Thou wilt." And there appeared to Him an angel from heaven strengthening Him. And being in an agony He prayed the longer. And His sweat became as drops of blood trickling down upon the ground. And when He arose up from prayer and was come to His disciples, He said to them: "Sleep ye now, and take your rest. It is enough. The hour is come; behold

the Son of man shall be betrayed into the hands of sinners. Behold he that will betray Me is at hand."

A PRAYER IN EXTREME SUFFERING

(Psalm LXVIII)

It is Christ Himself, says St. Augustine, Who speaks in this Psalm, which is a portrayal of the utter abandonment of our Lord, and of His final rejection by so many sinners. But the conclusion is a song of triumph over the fruits of the Redemption.

SAVE me, O God: for the waters are come in even unto my soul.

I stick fast in the mire of the deep: and there is no sure standing.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

I am weary with crying; my jaws are become hoarse: mine eyes have failed, whilst I hope in my God.

They are multiplied above the hairs of my head, who hate me without cause.

Mine enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God.

In the multitude of Thy mercy hear me, in the truth of Thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord, for Thy mercy is kind; look upon me according to the multitude of Thy tender mercies.

And turn not away Thy face from Thy servant: for I am in trouble, hear me speedily.

Attend to my soul, and deliver it: save me because of mine enemies.

Thou knowest my reproach, and my confusion, and my shame.

In Thy sight are all they that afflict me; my heart is broken with reproach and misery.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

Let the poor see and rejoice: seek ye God, and your soul shall live.

For the Lord hath heard the poor: and hath not despised His prisoners.

Let the heavens and the earth praise Him; the sea, and everything that creepeth therein.

For God will save Sion, and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

And the seed of His servants shall possess it; and they that love His name shall dwell therein.

Application

SORROW and tears enter into the life of all upon earth. Sickness, misfortune, estrange-

ments, bereavements, are the common lot of men. Many there are whose days are consumed with grief. These trials come from a Father Who chastises the children of His love. He wishes to afford them the opportunity of atoning for their misdeeds, to give them occasion of merit, to turn their affections from perishable to lasting goods. But often those who suffer fail to profit by their afflictions. Some, to console themselves, turn to vain consolations or pleasures; others becoming disheartened, lose confidence in God or even rebel against His will. How differently acted our Saviour! His weariness, desolation, fear and sadness were incomparably greater than any pain of ours. Even the apostles could not drink of His chalice. The sorrows of mankind were upon Him and under the burden He fell in anguish upon the ground, bathed in a sweat of blood. Yet in this supreme agony He turns to heaven for consolation and strength. His sorrow grows, but He prays the longer, asking with a strong cry through His tears. He salutes God by the sweet name "My Father," and three times accepts the bitter chalice pressed to His lips. And in the end, strengthened by an angel, He announces resolutely that the hour of man's Redemption is at hand, and not awaiting the approach of the enemy, goes forth to meet him. From the Man of sorrows the sorrowful can learn that their surest refuge is in prayer; that, though God seems to hold Himself aloof, He is ever our Father and will not deny comfort and assistance to all who invoke Him with confidence and submission.

Hymn

SEE the Eternal Word descending
From the throne of bliss supreme,
Love-constrained, His way now wending
Adam's children to redeem.

Pitying the world's disaster,
Yearning to repair its fall,
Prone upon the earth, our Master
Prays for pardon for us all.

O what anguish, what affliction
Hemmed Him round on every side,
Who shall tell His dereliction!
While His suppliant accents cried —

"O My Father! O My Father!
Let this chalice pass away —
Yet not My will, Thy will rather
Be accomplished this day —"

'Neath that load of anguish sinking,
Drops of blood stood on His brow —
Wondering earth in silence drinking
One by one the drops that flow.

But an angel swiftly gliding
Comes from heaven to His aid;
And that form the Godhead hiding
Comfort seeks from those He made.

THE MYSTERIES OF THE ROSARY

Week-day Mysteries: The Joyful Mysteries are said on Mondays and Thursdays; the Sorrowful on Tuesdays and Fridays; the Glorious on Wednesdays and Saturdays. This distribution holds in all seasons of the year.

Sunday Mysteries: The Joyful Mysteries are said on all Sundays from the first Sunday in Advent until Lent; the Sorrowful, on the Sundays in Lent; the Glorious, on the Sundays from Easter until Advent.

THE FIRST PART OF THE MOST HOLY ROSARY

The Five Joyful Mysteries

1. The Annunciation

MEDITATION: Let us contemplate in this mystery how the angel Gabriel saluted our Blessed Lady with the title "full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ. Beg of her to obtain for us the virtue of humility in imitation of our Lord, who lowered Himself in taking the form of a servant. *Our Father* (once), *Hail Mary* (ten times), *Glory be to the Father, etc.* (once).

2. The Visitation

MEDITATION: Let us contemplate in this mystery how the Blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months. Ask through the intercession of our Lady the grace of perfect charity toward our neighbor. *Our Father, etc.*

3. The Nativity

MEDITATION: Let us contemplate in this mystery how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid Him in a manger, because there was no room for Him in the inns at Bethlehem. Ask that we may be detached from all the things of earth in imitation of Him Who was born in a stable for our sakes. *Our Father, etc.*

4. The Presentation

MEDITATION: Let us contemplate in this mystery how the most Blessed Virgin Mary, on the day of her purification, presented the Child Jesus in the Temple, where holy Simeon, giving thanks to God with great devotion, received Him into his arms. Like Mary, who was submissive to the Jewish law, we should cultivate the virtue of obedience. *Our Father, etc.*

5. The Finding in the Temple

MEDITATION: Let us contemplate in this mystery how the Blessed Virgin Mary, having lost her beloved Son in Jerusalem, sought Him for the space of three days, and at length found Him in the Temple in the midst of the doctors, disputing with them, being then but twelve years old. Ask that we may ever seek Jesus with our whole heart, and that sin may never separate us from Him. *Our Father, etc.*

SALVE REGINA

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O Queen of the most holy Rosary.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, Whose only-begotten Son, by His life, death and Resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that, meditating on these mysteries in the most holy rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise, through the same Christ our Lord. Amen.

THE SECOND PART OF THE MOST HOLY ROSARY

The Five Sorrowful Mysteries

1. *The Prayer and Bloody Sweat of our Blessed Saviour in the Garden*

MEDITATION: Let us contemplate in this mystery how our Lord Jesus was so afflicted for us in the Garden of Gethsemane, that His body was bathed in a bloody sweat, which ran trickling down in great drops upon the ground. Ask that we may sincerely lament our sins which caused this great agony. *Our Father, etc.*

2. *The Scourging of Jesus at the Pillar*

MEDITATION: Let us contemplate in this mystery how our Lord Jesus Christ was most cruelly scourged in Pilate's house for our sins, and let us beg the grace to do penance and mortify our senses and unruly passions. *Our Father, etc.*

3. *The Crowning of Jesus with Thorns*

MEDITATION: Let us contemplate in this mystery how those cruel ministers of Satan crowned our Lord with sharp thorns, and saluted Him in derision as King of the Jews. Let us fly the flatteries and vanities of this world and seek only the approval of God. *Our Father, etc.*

4. *Jesus Carries His Cross*

MEDITATION: Let us contemplate in this mystery how our Lord, being sentenced to die, bore with great patience the cross which was laid upon Him for His greater torment and ignominy. In bearing the crosses and trials of life we should remember this mystery, and try to imitate the wonderful patience which Christ displayed. *Our Father, etc.*

5. *The Crucifixion*

MEDITATION: Let us contemplate in this mystery how our Saviour, being come to Mount Calvary, was stripped of His clothes, and His hands and feet most cruelly nailed to the cross in the presence of His most afflicted Mother. As He prayed for His executioners, so let us forgive those who injure and persecute us. *Our Father, etc.; Hail, holy Queen, etc. as above.*

THE THIRD PART OF THE MOST HOLY ROSARY

The Five Glorious Mysteries

1. *The Resurrection*

MEDITATION: Let us contemplate in this mystery how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible. May we be ever steadfast in the profession and practice of our faith, of which this mystery is the foundation. *Our Father, etc.*

2. *The Ascension*

MEDITATION: Let us contemplate in this mystery how our Lord, forty days after His Resurrection, ascended into heaven, attended by angels in the sight of His most holy Mother, and His apostles and disciples, to the great admiration of them all. Let us ask an increase of the virtue of hope and an ardent longing for heaven, our true home. *Our Father, etc.*

3. *The Descent of the Holy Ghost*

MEDITATION: Let us contemplate in this mystery how our Lord, being seated on the right hand of God, sent, as He had promised, the Holy Ghost upon His apostles, who, after He ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the fulfillment of His promise. May the Holy Ghost enkindle in our souls the fire of divine charity. *Our Father, etc.*

4. *The Assumption*

MEDITATION: Let us contemplate in this mystery how the glorious Virgin, some years after the Resurrection of her Son, passed out of this world unto Him, and was by Him assumed into heaven, accompanied by the holy angels. Let us every day beg our blessed Lady to obtain for us the grace of a happy death. *Our Father, etc.*

5. *The Crowning of the Blessed Virgin*

MEDITATION: Let us contemplate in this mystery how the glorious Virgin Mary, with great jubilee and exultation of the whole court of heaven, was crowned by her Son with the brightest diadem of glory. May we be always found faithful in our devotedness to the Queen of the most holy Rosary. *Our Father, etc.: Hail, holy Queen, etc.*

Among the many indulgences attached to this devotion is that of 5 years and 5 quarantines each time five decades are said. For this the use of a blessed rosary is not required. Neither is it necessary that the five decades be said at one time; it is sufficient that they be finished within the same day.

Numerous other indulgences may be gained by those who use blessed rosaries, or who belong to the Rosary Confraternity.

The meditation on the different mysteries may precede, accompany or follow the vocal prayers; but it should be closely connected with them.

The Litany of the Blessed Virgin

WORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of our Creator,

Mother of our Saviour,

Virgin most prudent,

Virgin most venerable,

Pray for us.

Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honor,
 Vessel of singular devotion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,
 Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the weak,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,
 Queen conceived without original sin,
 Queen of the most holy Rosary,
 Queen of peace,

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His resurrection. Through the same Christ our Lord. Amen.

(Ind. of 300 days, each time. — PIUS VII. Sept. 30, 1817.)

Liturgical Prayers to the Blessed Virgin

ALMA REDEMPTORIS

MOTHER of Christ! hear thou thy people's
cry,

Star of the deep, and Portal of the sky!
Mother of Him who thee from nothing made,
Sinking we strive, and call to thee for aid:
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

AVE, REGINA

HAIL! O Queen of heav'n enthron'd!
Hail! by angels mistress own'd!
Root of Jesse, Gate of morn,
Whence the world's true Light was born.
Glorious Virgin! joy to thee,
Loveliest whom in heaven they see.
Fairest thou where all are fair!
Plead with Christ our sins to spare.

AVE, MARIS STELLA

HAIL, thou star of ocean
Portal of the sky!
Ever Virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Uttered long ago,
Eva's name reversing,
Establish peace below.

Break the captives' fetters,
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us;
Gentlest of the gentle!
Chaste and gentle make us.

Still, as on we journey,
Help our weak endeavor,
Till with thee and Jesus
We rejoice forever.

Through the highest heaven,
To the almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

(*Ind. of 300 days, once a day. —LEO XIII. Nov. 27, 1887.*)

ANTIPHONS

OHOLY Mary, Virgin of virgins, Mother and
daughter of the King of kings! bestow upon
us thy consolation, that through thee we may
deserve the reward of the heavenly kingdom,
and reign with the elect of God unto all eternity.

O HOLY Mary, most compassionate of all the compassionate, and holiest of all the holy, make intercession for us. Through thee, O Virgin, may He receive our prayers, Who, born for us of thee, reigneth above the skies; that so, of His loving kindness, our sins may be cleansed away.

O GLORIOUS Mother of God, Mary, ever virgin, who alone wast found worthy to bear the Lord of all, and though a virgin, to nurse the King of angels; be graciously mindful of us, we beseech thee, and pray to Christ for us, that we, being upheld by thy care, may deserve to attain to heavenly kingdoms.

O HOLY Mother of God, who didst worthily deserve to conceive Him Whom the whole world cannot contain, cleanse away our sins by thy loving intercession, that we who have been redeemed, may through thee be able to ascend to the seat of perpetual glory, where, with Him, thy Son, thou reignest forever.

HOLY Mary, be thou a help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all feel thine assistance who keep thy holy remembrance.

Daily Prayers to the Blessed Virgin

PRAYER OF ST. ALPHONSUS TO BE SAID BEFORE
A PICTURE OR STATUE OF OUR BLESSED LADY

MOST holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I honor thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me by thy help from hell, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to honor thee, and to do what in me lies to win others to thy love. In thy intercession I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, implore Him to deliver me from all temptations, and obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Cease not thy supplications until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. This is my hope. Amen.

(Ind. of 300 days, each time. — PIUS IX. Sept. 7, 1854.)

PRAYER OF ST. ALOYSIUS GONZAGA

MOST holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy, today and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life I commit to thee, that through thy most holy intercession and by thy merits all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

(Ind. of 200 days, once a day. — LEO XIII. Mar. 15, 1890.)

SALVE REGINA

In the Morning

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

SUB TUUM PRAESIDIUM

In the Evening

THE fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

(Ind. of 100 days, once a day. — PIUS VI. April 5, 1786.)

THREE OFFERINGS IN HONOR OF THE BLESSED VIRGIN

1.

HOLIEST VIRGIN, with all my heart I honor thee above all the angels and saints in Paradise as the daughter of the eternal Father, and to thee I consecrate my soul and all its powers. *Hail Mary, etc.*

2.

HOLIEST VIRGIN, with all my heart I honor thee above all the angels and saints in Paradise as the Mother of the only-begotten Son, and to thee I consecrate my body with all its powers. *Hail Mary, etc.*

3.

HOLIEST VIRGIN, with all my heart I honor thee above all the angels and saints in paradise as the spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever Blessed Trinity, all the graces which I need for my salvation. *Hail Mary, etc.*

(*Ind. of 300 days, each time. — PIUS IX. June 18, 1876.*)

ACTS OF CONSECRATION TO THE BLESSED VIRGIN

*For Members of the Sodality of the Blessed
Virgin Mary*

By St. John Berchmans

HOLY Mary, Mother of God and Virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions, and do not abandon me at the hour of my death. Amen.

(*Ind. of 300 days, for each recitation. — PIUS X.
Nov. 17, 1906.*)

By St. Francis de Sales

MOST Holy Mary, virgin Mother of God, I (*full name*), most unworthily though I am to be thy servant, yet encouraged by thy motherly care for me and longing to serve thee, do, in the presence of my guardian angel and all the court of heaven, choose thee this day to be my queen, my advocate, and my mother, and I firmly purpose to serve thee evermore myself and to do what I can that all may render faithful service to thee.

Therefore, most devoted Mother, through the Precious Blood thy Son poured out for me, I beg thee and beseech thee, deign to take me among thy clients and receive me as thy servant forever.

Aid me in my every action, and beg for me the grace never, by word or deed or thought, to be displeasing in thy sight and that of thy most holy Son.

Think of me, my dearest Mother, and desert me not at the hour of death. Amen.

(*Ind. of 300 days, for each recitation. — PIUS X.
Nov. 17, 1906.*)





Particular Devotions to the Blessed Virgin

EXERCISES IN HONOR OF THE SEVEN DOLORS

BID me bear, O Mother blessed!
On my heart the wounds impresséd,
Suffered by the Crucified.

(Ind. of 300 days, once a day, to those who, with contrite heart, shall say the Hail Mary seven times, and, after each Hail Mary, the stanza, as above. — Pius VII. Dec. 1, 1815.)

EJACULATIONS

OMARY, sorrowful Virgin and Mother of all Christians, pray for us.

(Ind. of 300 days. — Pius X. June 27, 1906.)

Mother of love, Mother of sorrows and of mercy pray for us.

(Ind. of 300 days, each time. — Pius X. May 30, 1908.)

PRAYER TO OUR LADY OF MT. CARMEL, OR OF THE SCAPULAR

O ALL-BLESSED, immaculate Virgin, ornament and glory of Mount Carmel, thou who dost look with most gracious countenance on those who have been clothed with thy venerable livery, look kindly also on me and take me under the mantle of thy maternal protection. Strengthen my weakness with thy might; enlighten the darkness of my heart with thy wisdom; increase in me faith, hope, and charity. So adorn my soul with graces and virtues that it may be always dear to thy divine Son and thee. Assist me during life, comfort me in death with thy most sweet presence, and present me as thy child and faithful servant to the most Holy Trinity, that I may be enabled to praise and extol thee in heaven forever. Amen. *Hail Mary* (three times), *Glory be to the Father, etc.* (once).

(Ind. of 200 days, once a day. — LEO XIII. Jan. 16, 1886.)

PRAYER TO OUR LADY, HELP OF CHRISTIANS

MOST holy and immaculate Virgin Mary, our most tender Mother and powerful help of Christians, we dedicate ourselves entirely to thy most sweet love and holy service. We consecrate to thee our minds with all their thoughts, our hearts with all their affections, our bodies with

all their senses and powers, and we promise to desire always to work for the greater glory of God and for the salvation of souls. Meanwhile do thou, O incomparable Virgin, who hast always been the help of the Christian people, continue to show thyself such, especially in these days. Humble the enemies of our holy religion, and frustrate their evil purposes. Enlighten and strengthen bishops and priests, and keep them ever united in obedience to the Pope, their infallible master. Preserve incautious youth from irreligion and vice. Promote holy vocations and increase the number of God's ministers, that by means of them the kingdom of Jesus Christ may be preserved among us, and extended to the farthest boundaries of the earth.

We pray thee also, most sweet Mother, to look at all times with compassion upon the young and thoughtless, exposed to so many dangers, and upon poor sinners and the dying; be for all a sweet hope, O Mary, Mother of mercy and gate of heaven.

Also we pray thee for ourselves, O great Mother of God. Teach us to copy thy virtues and especially angelic modesty, profound humility, and ardent charity; so that by word and example we may, as far as is possible in our state of life, present in the midst of the world a living image of blessed Jesus thy Son, and may cause thee to be known and loved, and so may succeed in saving many souls.

Obtain for us, O Mary our helper, that we may be all gathered under thy maternal mantle, that

in temptation we may invoke thee promptly and confidently; in short, that the thought of thee, so good, so loving, and so dear, and the remembrance of the love which thou bearest to thy clients, may be such a support to us, as to render us victorious over the enemies of our souls in life and in death, so that we may become thy crown in beautiful paradise. Amen.

(Ind. of 300 days, each time.—LEO XIII. *March 10, 1900.*)

EJACULATION TO OUR LADY OF PERPETUAL HELP

Mother of perpetual help, pray for us.

(Ind. of 100 days, each time.—PIUS X. *Jan. 29, 1914.*)

PRAYER TO OUR LADY OF GOOD COUNSEL

MOST glorious Virgin, selected by the eternal councils as Mother of the eternal Word made man, treasury of divine grace and advocate of sinners, I, the most unworthy of thy servants, have recourse to thee, that thou mayest be my guide and counsellor in this valley of tears; obtain for me, by the most Precious Blood of thy divine Son, the pardon of my sins, the salvation of my soul, and the means necessary to secure it. Obtain the triumph of the holy Church over her enemies, and the propagation of the reign of Jesus Christ all over the world. Amen.

(Ind. of 100 days, once a day.—LEO XIII. *Nov. 23, 1880.*)

PRAYER TO OUR LADY OF VICTORY

O VICTORIOUS Lady! thou who hast ever such powerful influence with thy divine Son in conquering the hardest of hearts, intercede for those for whom we pray, that their hearts being softened by the rays of divine grace, they may return to the unity of the true faith, through Christ, our Lord. Amen. *Our Father, Hail Mary, Glory be to the Father, etc.*

INDULGENCED EJACULATIONS TO THE BLESSED VIRGIN

1. Mary.

(*Ind. of 25 days, each time. — CLEMENT XIII. Sept. 5, 1759.*)

2. Mary, Virgin Mother of God, pray to Jesus for me.

(*Ind. of 50 days, once a day. — LEO XIII. March 29, 1894.*)

3. Mary our hope, have pity on us.

(*Ind. of 300 days, each time. — PIUS X. Jan. 8, 1906.*)

4. Holy Mary, deliver us from the pains of hell.

(*Ind. of 100 days, each time. — PIUS X. Jan. 22, 1914.*)

5. My Mother, my trust.

(*Ind. of 300 days, each time. — BENEDICT XV. Sept. 6, 1915.*)

6. Our Lady of the most Holy Sacrament, pray for us.

(*Ind. of 300 days, each time, before the Blessed Sacrament exposed. — PIUS X. Jan. 10, 1906.*)



Devotions to St. Joseph

LITANY OF ST. JOSEPH

LORD, have mercy on us.
Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ graciously, hear us.

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Joseph,

Noble scion of David,

Light of the patriarchs,

Spouse of the Mother of God,

Chaste guardian of the Virgin,

Foster-father of the Son of God,

Sedulous defender of Christ,

Head of the Holy Family,

Joseph most just,

Joseph most chaste,

Joseph most prudent,

Pray for us.

Joseph most valiant,
 Joseph most obedient,
 Joseph most faithful,
 Mirror of patience,
 Lover of poverty,
 Model of workers,
 Ornament of domestic life,
 Protector of virgins,
 Pillar of families,
 Consolation of the afflicted,
 Hope of the sick,
 Patron of the dying,
 Terror of the demons,
 Protector of holy Church,

Lamb of God, Who takest away the sins of the world, spare us, O Lord!

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord!

Lamb of God, Who takest away the sins of the world, have mercy on us.

V. He made him master of his house.

R. And ruler of all his possessions.

Let us Pray

O GOD, Who in Thy ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have him whom we venerate as our protector on earth, as our intercessor in heaven. Who livest and reignest forever and ever. Amen.

(Ind. of 300 days, applicable to the souls in Purgatory.
 — Pius X. March 18, 1909.)

Pray for us.

DEVOUT EXERCISE IN HONOR OF THE SEVEN
 SORROWS AND SEVEN JOYS OF ST. JOSEPH

I.

PURE Spouse of most holy Mary, glorious St. Joseph, the trouble and anguish of thy heart were great when, being in sore perplexity, thou wast minded to put away thy stainless spouse; yet was thy joy inexpressible when the archangel revealed to thee the sublime mystery of the Incarnation.

By this thy sorrow and thy joy, we pray thee comfort our souls now and in their last pains with the consolation of a well spent life, and a holy death, like unto thine own, with Jesus and Mary at our side. *Our Father, Hail Mary, Glory be to the Father, etc.*

2.

MOST blessed Patriarch, glorious St. Joseph, chosen to the office of father of the Word made man, the pain was keen that thou didst feel when thou didst see the infant Jesus born in abject poverty; but thy pain was changed into heavenly joy when thou didst hear the harmony of angel choirs, and behold the glory of that night.

By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is ended, we too may pass to that blessed land where we shall hear the angel-chants, and rejoice in the bright light of heavenly glory. *Our Father, Hail Mary, Glory be to the Father, etc.*

3.

O THOU who wast ever most obedient in executing the law of God, glorious St. Joseph, thy heart was pierced with pain when the Precious Blood of the infant Saviour was shed at His circumcision; but with the Name of Jesus new life and heavenly joy returned to thee.

By this thy sorrow and thy joy, obtain for us that, being freed, while we still live, from every vice, we too may cheerfully die with the sweet Name of Jesus in our hearts and on our lips. *Our Father, Hail Mary, Glory be to the Father, etc.*

4.

MOST faithful Saint, glorious St. Joseph, who wast admitted to take part in the redemption of man; the prophecy of Simeon foretelling the sufferings of Jesus and Mary caused thee a pang like that of death but, at the same time, by this prediction of the salvation and glorious resurrection of innumerable souls, filled thee with great joy.

By this thy sorrow and thy joy, help us with thy prayers to be of the number of those who, by the merits of Jesus and the intercession of His Virgin Mother, shall be partakers of the resurrection to glory. *Our Father, Hail Mary, Glory be to the Father, etc.*

5.

MOST watchful Guardian, glorious St. Joseph, who wast so intimately familiar with the incarnate Son of God, greatly thou didst toil to nurture and to serve the Son of the Most High, especially in the flight thou madest with Him into Egypt; greatly also didst thou rejoice to have God Himself always with thee, and to see the overthrow of the idols of Egypt.

By this thy sorrow and thy joy, obtain for us grace to keep far out of the reach of the enemy of our souls, by quitting all dangerous occasions, that so no idol of earthly affection may any longer occupy a place in our hearts, but that, being entirely devoted to the service of Jesus and Mary, we may live and die for them alone. *Our Father, Hail Mary, Glory be to the Father, etc.*

6.

ANGEL on earth, glorious St. Joseph, who didst so wonder to see the King of heaven obedient to thy bidding, the consolation thou hadst at His return from Egypt was disturbed by the fear of Archelaus, but nevertheless, being reassured by the angel, thou didst go back and dwell happily at Nazareth, in the company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, having our heart freed from idle fears, we may enjoy the peace of a tranquil conscience, dwelling safely with Jesus and Mary and dying at last in their arms. *Our Father, Hail Mary, Glory be to the Father, etc.*

7.

EXAMPLE of holy living, glorious St. Joseph, when through no fault of thine, thou didst lose Jesus, the holy Child, thou didst search for Him with great sorrow for three days, until with joy unspeakable thou didst find Him, who was thy life, amidst the doctors in the Temple.

By this thy sorrow and thy joy, we pray thee with our whole hearts so to interpose always in our behalf, that we may never lose Jesus by mortal sin, and if we are at any time so wretched as to lose Him, lead us back with unwearied sorrow until we find Him, particularly in the hour of our death, that we may pass from this life to enjoy Him forever in heaven, there to sing with thee His divine mercies forever and ever. *Our Father, Hail Mary, Glory be to the Father, etc.*

Ant. Jesus Himself was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, holy Joseph.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, Who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy Mother; grant, we beseech Thee, that we may have him for our intercessor in heaven, whom on earth we venerate as our holy protector, Who livest and reignest forever and ever. Amen.

(Ind. of 100 days, once a day; 300 days on every Wednesday. — PIUS IX. March 22, 1847.)

PRAYER TO ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH

O GLORIOUS St. Joseph, selected by God to be the foster-father of Jesus, the most pure spouse of Mary, ever Virgin, and head of the Holy Family; therefore chosen by Christ's vicar as the heavenly patron and protector of the Church founded by Christ; with the greatest confidence I now implore thy powerful assistance for the whole Church militant. Protect in an especial manner, with thy truly fatherly love, the Sovereign Pontiff and all bishops and priests united with the See of Peter. Be the protector of those who labor for souls amid the trials and tribulations of this life, and grant that all the people of the earth may submit with docility to that Church which is the necessary means of salvation for all.

Deign also, dear St. Joseph, to accept the consecration which I make of myself to thee. I dedicate myself to thy service, that thou mayest be ever my father, my protector and my guide in the way of salvation. Obtain for me great purity of heart and a fervent love for the interior life. Grant that, after thy example, all my actions may be directed to the greater glory of God in union with the divine Heart of Jesus, the immaculate heart of Mary, and thy own. Finally, pray for me, that I may participate in the peace and joy which thou didst enjoy in thy holy death. Amen.

(Ind. of 300 days, once a day. — LEO XIII. July 18, 1886.)

INDULGENCED EJACULATIONS IN HONOR OF ST. JOSEPH

GRANT, O holy Joseph, that, ever secure under thy protection, we may pass our lives without sin.

(Ind. of 300 days, once a day. — LEO XIII. March 18, 1882.)

St. Joseph, foster-father of our Lord Jesus Christ, and true spouse of Mary ever Virgin, pray for us.

(Ind. of 300 days, once a day. — LEO XIII. May 15, 1891.)

St. Joseph, model and patron of those who love the Sacred Heart of Jesus, pray for us.

(Ind. of 100 days, once a day. — LEO XIII. Dec. 19, 1891.)



Devotions in Honor of the Saints

THE LITANY OF THE SAINTS

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,

Have
mercy on us.
Pray for us.

All ye holy orders of blessed Spirits

St. John the Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnabas,

St. Luke,

St. Mark,

All ye holy Apostles and Evangelists,

All ye holy Disciples of the Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

Pray for us.

SS. Cosmas and Damian,

SS. Gervase and Protase,

All ye holy Martyrs,

St. Sylvester,

St. Gregory,

St. Ambrose,

St. Augustine,

St. Jerome,

St. Martin,

St. Nicholas,

All ye holy Bishops and Confessors,

All ye holy Doctors,

St. Anthony,

St. Benedict,

St. Bernard,

St. Dominic,

St. Francis,

All ye holy Priests and Levites,

All ye holy Monks and Hermits,

St. Mary Magdalen,

St. Agatha,

St. Lucy,

St. Agnes,

St. Cecilia,

St. Catherine,

St. Anastasia,

All ye holy Virgins and Widows,

Pray for us.

All ye holy men and women, Saints of God,
Make intercession for us.

Be merciful,
Spare us, O Lord.

Be merciful,
Graciously hear us, O Lord.

From all evil,

From all sin,

From Thy wrath,

From sudden and unprovided death,

From the snares of the devil,

From anger, and hatred, and all ill-will,

From the spirit of fornication,

From the scourge of earthquake,

From plague, famine and war,

From lightning and tempest,

From everlasting death,

Through the mystery of Thy holy Incarnation,

Through Thy coming,

Through Thy birth,

Through Thy baptism and holy fasting,

Through the institution of the most Blessed Sacrament,

Through Thy cross and passion,

Through Thy death and burial,

Through Thy holy resurrection,

Through Thine admirable ascension,

Through the coming of the Holy Ghost the Paraclete,

In the day of judgment,

We sinners,

That Thou wouldst spare us,

That Thou wouldst pardon us,

That Thou wouldst bring us to true penance,

That Thou wouldst vouchsafe to govern and preserve Thy holy Church,

That Thou wouldst vouchsafe to preserve our Apostolic Prelate and all orders of the Church in holy religion,

That Thou wouldst vouchsafe to humble the enemies of holy Church,

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That Thou wouldst vouchsafe to grant peace and unity to the whole Christian world,

That Thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the Gospel all unbelievers,

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,

That Thou wouldst lift up our minds to heavenly desires,

That Thou wouldst render eternal blessings to all our benefactors,

That Thou wouldst deliver our souls, and the souls of our brethren, relatives, and benefactors from eternal damnation,

That Thou wouldst vouchsafe to give and preserve the fruits of the earth,

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

We beseech Thee, hear us,

O Lord, deliver us.

That Thou wouldst vouchsafe graciously to hear
us, *We beseech Thee, hear us.*

Son of God, *We beseech Thee, hear us.*

Lamb of God, Who takest away the sins of the
world, spare us, O Lord.

Lamb of God, Who takest away the sins of the
world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the
world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father (*inaudibly*).

V. And lead us not into temptation.

R. But deliver us from evil.

(*Psalm LXIX*)

COME unto my help, O God: O Lord, make
haste to help me.

Let them be ashamed and put to confusion
that seek after my soul:

Let them be turned backward and blush for
shame that wish me evil.

Let them be presently turned away blushing
for shame that say to me: 'Tis well, 'tis well.

Let all those that seek Thee rejoice, and be
glad in Thee: and let such as love Thy salvation
say always, The Lord be magnified.

But I am poor and needy: help me, O God.
Thou art my helper and my deliverer: O Lord,
make no delay.

Glory be to the Father, etc.

V. Save Thy servants.

R. O my God, who put their trust in Thee.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity draw nigh to hurt

us. V. O Lord, deal not with us after our sins.

R. Neither reward us according to our
iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life,
and make him blessed upon the earth; and deliver
him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, to reward with eternal
life all those who do us good, for Thy Name's
sake. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest grant unto them, O Lord; and
let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, O my God, who put
their trust in Thee.

V. Send them help, O Lord, from Thy holy
place.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us Pray.

O GOD, Whose property is always to have mercy and to spare: graciously receive our supplication; that we, and all Thy servants whom the chain of sin doth bind, may, by the compassion of Thy loving kindness, be mercifully absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy humble servants, and forgive the sins of those who confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in Thy mercy, Thine unspeakable pity; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for the same.

O God, Who by sin art offended, and by penance appeased: look graciously down upon the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy wrath, which for our sins we deserve.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him, according to Thy mercy, in the way of everlasting salvation; that by Thy gift he may desire such things as please Thee, and may fulfil them with all his strength.

O God, from Whom are holy desires, right counsels, and just works: give unto Thy servants that peace which the world cannot give; that our hearts being given to the keeping of Thy commandments, and the fear of enemies being

removed, our days, by Thy protection, may be peaceful.

Inflame, O Lord, our reins and our hearts with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a pure mind.

O God, the Creator and Redeemer of all the faithful, grant unto the souls of Thy servants and handmaids remission of all their sins; that through our pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy inspiration, and further them with Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be brought to an end.

Almighty, everlasting God, Who hast dominion over the living and the dead, and showest mercy unto all whom Thou foreknowest will be Thine by faith and works: we humbly beseech Thee that they for whom we have resolved to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their bodies, may, by the grace of Thy fatherly love, and through the intercession of all the saints, obtain the remission of all their sins. Through our Lord Jesus Christ, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed through the mercy of God, rest in peace.

R. Amen.

PRAYER TO ST. MICHAEL, ARCHANGEL

HOLY archangel Michael, defend us in battle, that we may not perish in the tremendous day of judgment.

(Ind. of 100 days, once a day. — LEO XIII. Aug. 19, 1893.)

PRAYER TO ST. RAPHAEL, ARCHANGEL

GLORIOUS Archangel, St. Raphael, great prince of the heavenly court, illustrious by thy gifts of wisdom and grace, guide of travelers by land and sea, consoler of the unfortunate and refuge of sinners, I entreat thee to help me in all my needs and in all the trials of this life, as thou didst once assist the young Tobias in his journeying. And since thou art the "physician of God," I humbly pray thee to heal my soul of its many infirmities and my body of the ills that afflict it, if this favor is for my greater good. I ask, especially, for angelic purity, that I may be made fit to be the living temple of the Holy Ghost. Amen.

(Ind. of 100 days. — LEO XIII. June 21, 1890.)

PRAYERS TO ST. ANNE

WITH a heart full of sincere filial veneration, I prostrate myself before thee, O blessed St. Anne. Thou art that beloved and privileged creature who, because of thy extraordinary virtue and sanctity, didst deserve of God that chief of graces of giving life to the treasury of grace, the blessed among women, the Mother of the incarnate Lord, the Blessed Virgin Mary.

Ah! in consideration of such exalted favors deign, O most tender saint, to receive me among the number of thy truly devoted servants, for such I protest myself to be and wish to remain for the rest of my life. Surround me with thy efficacious patronage, and obtain for me from God the imitation of those virtues with which thou wert so profusely adorned. Obtain for me a knowledge of my sins and sorrow for them; an ardent love for Jesus and Mary; a faithful and constant observance of the duties of my state of life. Save me from all dangers in life and assist me at the hour of my death, that I may safely reach paradise, there to praise with thee, most happy mother, the Word of God, made man in the womb of thy most pure daughter, the Blessed Virgin Mary. Amen.

Our Father, Hail Mary, Glory be to the Father, etc. (three times).

(Ind. of 300 days, once a day. — LEO XIII. March 20, 1886.)

PRAYER IN HONOR OF ONE'S PATRON
SAINT

O HEAVENLY one, whose name I am privileged to bear, ever intercede for me before the throne of God that He fortify me in faith, strengthen me in virtue, and protect me in conflict, so that, victorious over the wicked enemy, I may attain to everlasting glory. Amen.

PRAYER ON A SAINT'S DAY

GRANT, we beseech Thee, almighty God, that the examples of Saint — may effectually move us to reform our lives; that while we celebrate his festival, we may also imitate his actions. Through our Lord Jesus Christ. Amen.

LOOK upon our weakness, almighty God, and since the burden of our own deeds weighs heavily upon us, may the glorious intercession of Saint — protect us. Through Christ our Lord. Amen.

PRAYERS TO ST. DOMINIC

I

MY Lord Jesus Christ, Who didst found the Church with Thy Precious Blood, and by the preaching of the Apostles didst establish, propagate and extend it throughout the whole world, and thereafter didst commission the holy patriarch Dominic to adorn, illustrate, and defend

it with the splendour of his merits and doctrine; graciously hear the prayers which this apostolic man incessantly offers to Thee for the increase of her treasures, both spiritual and temporal. *Our Father, Hail Mary, Glory be to the Father, etc.*

II

MOST merciful Redeemer, Who didst choose as Thy fellow labourer for the salvation of souls St. Dominic, who by his zeal, aided by Thy grace, gained over to the Church so many heretics who had been lost to her, and so many sinners who had grieved her by their obstinacy; send, O my God, ever fresh labourers into Thy vineyard to work for Thy glory, and gather in the fruits of eternal life. *Our Father, Hail Mary, Glory be to the Father, etc.*

III

O GOOD Jesus, Who didst delight to see St. Dominic prostrate every night before Thy altar, adoring Thee hidden in the most holy Sacrament with most lively faith, and offering up, now groans, now prayers, now penances on behalf of the Church, at that time persecuted by her enemies and profaned by her servants; defend this Thy Spouse through the intercession of St. Dominic from the outrages and plots of the infernal enemy of mankind. *Our Father, Hail Mary, Glory be to the Father, etc.*

V. Pray for us, St. Dominic.

R. That we may be made worthy of the promises of Christ.

Let us Pray

GRANT, we beseech Thee, Almighty God, that we who are weighed down by the burden of our sins may be raised up by the patronage of Thy blessed confessor Dominic. Through Christ our Lord. Amen.

(*Ind. of 100 days, once a day. Plenary once a month.*
— LEO XIII. *July 21, 1883.*)

PRAYER TO ST. THOMAS AQUINAS

Patron of Schools

O ANGELIC Doctor St. Thomas, prince of theologians and model of philosophers, bright ornament of the Christian world and light of the Church; O heavenly patron of all Catholic schools, who didst learn wisdom without guile and dost communicate it without envy, intercede for us with the Son of God, Wisdom itself, that the spirit of wisdom may descend upon us, and enable us to understand clearly that which thou hast taught, and fulfil it by imitating thy deeds; to become partakers of that doctrine and virtue which caused thee to shine like the sun on earth; and at last to rejoice with thee forever in their most sweet fruits in heaven, together praising the Divine Wisdom for all eternity. Amen.

(*Ind. of 200 days, once a day.* — LEO XIII. *July 3, 1885.*)

DEVOUT EXERCISE OF THE SIX SUNDAYS
IN HONOR OF ST. ALOYSIUS GONZAGA

(A plenary *indulgence* on each of the six Sundays which are wont to be kept in honor of this saint, either immediately before his feast, on June 21, or at any other time of the year. In order to gain this plenary indulgence it is requisite to keep the six Sundays consecutively; and on each of them, after confession and communion, to employ one's self in pious meditations or vocal prayers, or other works of Christian piety, in honor of the saint. — CLEMENT XII. *Dec. 11, 1739; Jan. 7, 1740.*)

PRAYER TO ST. ALOYSIUS

O BLESSED Aloysius, adorned with angelic graces, I, thy most unworthy suppliant, recommend specially to thee the chasity of my soul and body, praying thee by thy angelic purity to plead for me with Jesus Christ, the immaculate Lamb, and His most holy Mother, Virgin of virgins, that they would vouchsafe to keep me from all grievous sin. O never let me be defiled with any stain of impurity; but when thou dost see me in temptation, or in danger of falling, then remove far from my heart all bad thoughts and unclean desires, and awaken in me the memory of eternity to come and of Jesus crucified; impress deeply in my heart a sense of the holy fear of God; and thus, kindling in me the fire of divine love, enable me so to follow thy footsteps here on earth that, in heaven with thee, I may be made worthy to enjoy the vision of our God forever. Amen.

Our Father, Hail Mary, etc.

(*Ind. of 100 days, once a day.* — PIUS VII. *March 6, 1802.*)

THE THIRTEEN TUESDAYS, OR THIRTEEN SUNDAYS, IN HONOR OF ST. ANTHONY

(His Holiness, LEO XIII, by a brief of *March 1, 1898*, granted to the faithful, who, on thirteen successive Tuesdays or as many successive Sundays, once only, at any time during the year, shall spend some time in pious meditation, or vocal prayers, or any other works of piety, to the glory of God and in honor of St. Anthony of Padua, on the usual conditions of confession and communion, a plenary indulgence on each of the said Tuesdays or Sundays.)

REQUEST TO ST. ANTHONY

O WONDERFUL St. Anthony, glorious on account of the fame of thy miracles, and through the condescension of Jesus in coming in the form of a little child to repose in thy arms; obtain for me of His bounty the grace which I ardently desire from the depths of my heart. Thou who wast so compassionate toward miserable sinners, regard not the unworthiness of those who pray to thee, but the glory of God, that it may be once again magnified by thee, to the salvation of my soul, in connection with the particular request which I now ask for with persevering earnestness. May this small offering of pence, which I make to thee in aid of the poor, be a pledge of my gratitude, and with them may it one day be granted to me, through the grace of Jesus Christ and thy intercession, to possess the kingdom of heaven. Amen.

(Ind. of 300 days, once a day. — LEO XIII. *May 6, 1899.*)

DEVOTIONS TO ST. RITA OF CASCIA

ANT. Come, O spouse of Christ, receive the crown which the Lord hath prepared for thee forever. Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy companions.

V. Pray for us, blessed Rita.

R. That we may be made worthy of the promises of Christ.

Let us Pray

O GOD, Who didst vouchsafe to confer on holy Rita so great a grace that she was able to love her enemies and to bear, both in her heart and on her brow, the signs of Thy love and of Thy sufferings, grant, we beseech Thee, that by her merits and prayers we may so forgive our enemies and contemplate Thy sorrowful Passion, as to obtain the rewards promised to the meek and to them that mourn. Who livest and reignest forever and ever. Amen.

INDULGENCED PRAYER TO ST. RITA

O GLORIOUS St. Rita! Thou who didst so wonderfully participate in the Passion of our Lord Jesus Christ, obtain for me the grace to suffer with patience the pains of this life, and protect me in all my needs.

(Ind. of 300 days, once a day. — PIUS X. *July 30, 1906.*)

ASPIRATIONS TO ST. RITA

GLORIOUS St. Rita, please obtain for me the grace faithfully to fulfil the duties of my state in life.

Glorious St. Rita, please obtain for me the grace to be satisfied with the lot in life to which God has called me.

Glorious St. Rita, please obtain for me thy spirit of patience and strength in adversity.

Glorious St. Rita, obtain for me entire detachment from the things of this world and fix all my affections and desires on heavenly treasures.

Glorious St. Rita, please obtain for me health of soul and body.

Glorious St. Rita, advocate of the impossible and patroness of desperate cases, please obtain the favors I ask through thee.

PRAYER TO SÆUR THÉRÈSE

The Little Flower of Jesus

THOU servant of God, Saint Thérèse of the Child Jesus, who in thy dying moments didst say: "I will spend my heaven in doing good upon earth," hasten to let fall upon me a Shower of Roses that I too may be inflamed with that fire of love which burned so brilliantly in thy breast and which brought thee so gloriously to the arms of Jesus, my Lord and my God. Amen.

PRAYER TO ST. VINCENT FERRER

O GLORIOUS Apostle and worker of miracles, St. Vincent Ferrer, a new angel of the Apocalypse and our kind protector, receive our humble prayers and obtain for us a copious shower of divine favours. By that love with which thy heart was inflamed, obtain for us from the Father of mercies the pardon of all our sins, confirmation in the faith, and perseverance in good works; so that living as good and fervent Christians we may become worthy of thy powerful patronage. Extend thy patronage also to our bodies, and free us from our infirmities. Protect our lands from the violence of tempest and hail, and keep misfortune far from us. Thus, blessed by thee in the goods of soul and body, we shall be ever devout to thee, and one day see thee in heaven, there with thee to praise God forever and ever. Amen.

(Ind. of 200 days, once a day.—LEO XIII. Sept. 17, 1887.)



Prayers for the Living

PRAYER TO THE HOLY SPIRIT FOR THE CHURCH

O HOLY Spirit, Creator, propitiously help the Catholic Church, and by Thy heavenly power strengthen and confirm it against the assaults of the enemy; by Thy charity and grace renew the spirit of Thy servants whom Thou hast anointed, that in Thee they may glorify the Father and His only-begotten Son, Jesus Christ our Lord. Amen.

(Ind. of 300 days, once a day.—LEO XIII. Aug. 26, 1889.)

PRAYERS TO ST. JOSEPH FOR THE CHURCH

O thee, O blessed Joseph, we have recourse in our affliction, and, having implored the help of thy thrice-holy spouse, we now with hearts filled with confidence earnestly beg thee also to take us under thy protection. By that charity wherewith thou wert united to the immaculate Virgin Mother of God, and by that fatherly love with which thou didst cherish the Child Jesus, we beseech thee and we humbly pray that thou wilt look down with gracious eye upon that inheritance which Jesus Christ purchased by His Blood, and wilt succor us in our need by thy power and strength.

Defend, O most watchful guardian of the Holy Family, the chosen offspring of Jesus Christ.

Keep from us, O most loving father, all blight of error and corruption. Aid us from on high, most valiant defender, in this conflict with the powers of darkness; and as thou didst once rescue the Child Jesus from great peril to His life, so now defend God's holy Church from the snares of the enemy and all adversity. Finally, shield every one of us with thy patronage, that, imitating thy example and strengthened by thy help, we may live a holy life, die a happy death, and attain to everlasting happiness in heaven. Amen.

(Ind. of 300 days.—LEO XIII. Sept. 21, 1887.)

PRAYER FOR THE POPE

MET us pray for our Pontiff, Pope, N. R. The Lord preserve him and give him life, and make him blessed upon earth, and deliver him not up to the will of his enemies. *Our Father, Hail Mary, etc.*

(Ind. of 300 days.—PIUS IX. Nov. 26, 1876.)

PRAYER FOR ALL DEGREES OF MEN IN THE CHURCH

ALmighty and everlasting God, by Whose Spirit the whole body of the Church is sanctified and governed; mercifully hear our humble supplications for all degrees and orders therein; that, by the gift of Thy grace, all in their several stations may faithfully serve Thee. Through Christ our Lord. Amen.

PRAYER FOR THE CHURCH, THE CIVIL
AUTHORITIES, ETC.

Composed by Archbishop Carroll, A. D. 1800

WE pray Thee, O almighty and eternal God, Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy; that Thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life our Holy Father, Pope, N., the Vicar of our Lord Jesus Christ in the government of His Church; our own Bishop, (or Archbishop,) N. (*if he is not consecrated*, our Bishop-elect); all other Bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the delibera-

tions of Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency the Governor of this State, for the members of the Assembly, for all Judges, Magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed who are gone before us with the sign of faith, and repose in the sleep of peace: the souls of our parents, relatives, and friends; of those who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this Church, witnessed their zeal for the decency of divine worship, and proved their

claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

PRAYER FOR RELATIVES

DEFEND, we beseech Thee, O Lord, by the intercession of the blessed Mary ever Virgin, this Thy family from all adversity; and mercifully protect us, now prostrate before Thee with our whole hearts, from all the snares of our enemies. Through Christ our Lord. Amen.

PRAYER FOR BENEFACTORS

CONDESCEND, O Lord, to reward with a long life all those who help us for the glory of Thy name. Amen.

(Ind. of 50 days, twice a day. — LEO XIII. Dec. 17, 1892.)

PRAYER FOR OUR FRIENDS

O GOD, Who by the grace of the Holy Spirit, hast poured into the hearts of Thy faithful the gifts of charity; grant to Thy servants, for whom we implore Thy mercy, health both of body and soul; that they may love Thee with all their strength, and cheerfully perform those things which are pleasing unto Thee. Through Christ our Lord. Amen.

PRAYER FOR ENEMIES

O GOD, the lover and preserver of peace and charity; grant unto all our enemies peace and true charity; give them remission of all their sins, and by Thy power deliver us from their snares. Amen.

PRAYER FOR THE TEMPTED AND AFFLICTED

O GOD, Who justifiest the ungodly, and wilt not the death of a sinner: we humbly entreat Thy majesty to protect Thy servants, who trust in Thy mercy, with Thy heavenly assistance, and preserve them by Thy continual protection; that they may constantly serve Thee, and by no temptation be separated from Thee. Amen.

PRAYER FOR THOSE IN ANY DANGER

O GOD, the singular protector of human weakness, hear, we beseech Thee, the prayers we humbly offer for those who are in peril, that Thou mayest save them from sin, and bring them into safety. Through Christ our Lord. Amen.

PRAYER FOR HERETICS AND UNBELIEVERS

WORD Jesus, most merciful Saviour of the world, we humbly beseech Thee, by Thy most Sacred Heart, that all the sheep who stray out of Thy fold, as well as those who are held by the darkness of error, may be converted to Thee, the Shepherd and Bishop of their souls Who livest and reignest with God the Father in the unity of the Holy Ghost, forever and ever. Amen.

PRAYER FOR THE CONVERSION OF UNBELIEVERS

O HOLY Spirit of truth, we beseech Thee to enlighten the minds of unbelievers in the midst of us; to incline their hearts to love Thy word, and to believe the teachings of Thy Church; give them courage to accept the faith and openly profess it; that they may come into union with Thee and the Father, through Christ our Lord, Who liveth and reigneth forever and ever. Amen.

Our Father, Hail Mary, Glory be to the Father, etc.

(Ind. of 40 days. — PIUS IX. Nov. 14, 1847.)

PRAYER FOR SINNERS

ALMIGHTY and eternal God, Who seekest not the death but the life of sinners, Who wouldst save all and have none to perish, mercifully hear our prayers on behalf of those who are dead in sin and grant that they may repent and live again in Thy grace. Through Christ our Lord. Amen.



Prayers for the Sick and Dying

PRAYER FOR THE SICK

ALMIGHTY and eternal God, the everlasting Salvation of them that believe, hear us on behalf of Thy sick servant, N., for whom we implore the aid of Thy pitying mercy, that, with his bodily health restored, he may give thanks to Thee in Thy church. Through Christ our Lord. Amen.

PRAYER FOR A SICK PERSON NEAR DEATH

ALMIGHTY and everlasting God, preserver of souls, Who dost correct those whom Thou dost love, and for their amendment dost tenderly chastise those Whom Thou dost receive, we call upon Thee, O Lord, to bestow Thy healing, that the soul of Thy servant, at the hour of its departure from the body, may by the hands of Thy holy angels be presented without spot unto Thee. Amen.

PRAYERS FOR THE DYING

O MY God, I offer Thee all the holy Masses which will be said this day throughout the whole world for poor sinners who are now in their death agony and who will die this day. May the Precious Blood of our Saviour Jesus Christ obtain for them mercy. Amen.

(Ind. of 300 days. — PIUS X. Dec. 18, 1907.)

O MOST merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, wash in Thy Blood the sinners of the whole world who are now in their agony, and are to die this day. Amen.

Heart of Jesus, once in agony, have mercy on the dying.

(Ind. of 300 days, each time. — Pius IX. Feb. 2, 1850.)

PRAYER TO ST. JOSEPH FOR THE DYING

O VERLASTING Father, for the sake of the love which Thou didst bear to St. Joseph, whom Thou didst choose above all to occupy Thy place on earth, have mercy on us and on those who are dying. *Our Father, Hail Mary, Glory be to the Father, etc.*

Everlasting Son of God, for the sake of Thy love toward St. Joseph, who didst protect Thee so faithfully on earth, have mercy on us and on those who are dying. *Our Father, Hail Mary, Glory be to the Father, etc.*

Everlasting Divine Spirit, for the sake of Thy love toward St. Joseph, who so carefully protected Mary, Thy most holy and beloved spouse, have mercy on us and on those who are dying. *Our Father, Hail Mary, Glory be to the Father, etc.*

(Ind. of 300 days, once a day. — LEO XIII. May 17, 1884.)

THE LITANY FOR THE DYING

LORD, have mercy.
 Christ, have mercy.
 Lord, have mercy.
 Holy Mary, pray for him.
 All ye holy Angels and Archangels,
 Holy Abel,
 All ye Choirs of the Just,
 Holy Abraham,
 St. John the Baptist,
 St. Joseph,
 All ye holy Patriarchs and Prophets,
 St. Peter,
 St. Paul,
 St. Andrew,
 St. John,
 All ye holy Apostles and Evangelists,
 All ye holy Disciples of the Lord,
 All ye holy Innocents,
 St. Stephen,
 St. Lawrence,
 All ye holy Martyrs,
 St. Sylvester,
 St. Gregory,
 St. Augustin,
 All ye holy Bishops and Confessors,
 St. Benedict,
 St. Francis,
 St. Camillus,
 St. John of God,
 All ye holy Monks and Hermits,
 St. Mary Magdalen,
 St. Lucy,

Pray for him.

All ye holy Virgins and Widows, *pray, etc.*

All ye holy Saints of God,

Make intercession for him.

Be merciful,

Spare him, O Lord.

Be merciful,

O Lord, deliver him.

Be merciful,

O Lord, deliver him.

From Thy wrath,

From the peril of death,

From an evil death,

From the pains of hell,

From all evil,

From the power of the devil,

Through Thy birth,

Through Thy cross and passion,

Through Thy death and burial,

Through Thy glorious resurrection,

Through Thine admirable ascension,

Through the grace of the Holy Ghost the

Comforter,

In the day of judgment,

We sinners,

Beseech Thee, hear us.

That Thou spare him,

We beseech Thee, hear us.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

O Lord, deliver him.

A PRAYER TO OUR LORD JESUS CHRIST

*To Be Said by the Dying Person, or by
Another for Him.*

WE adore Thee, O Christ, and we bless Thee.
R. Because by Thy holy cross Thou hast
redeemed the world.

O GOD, Who for the redemption of the world
didst vouchsafe to be born, to be circum-
cised, to be rejected by the Jews, to be betrayed
with a kiss by the traitor Judas, to be bound
with cords, to be led as an innocent lamb to the
slaughter, and in the sight of Annas, Caiphas,
Pilate, and Herod, to be treated with indignity,
to be accused by false witnesses, to be afflicted
with scourges and reproaches, to be spit upon,
to be crowned with thorns, to be beaten with
blows, to be struck with a reed, to have Thy face
veiled, to be stripped of Thy garments, to be
nailed to the cross and raised high thereon, to
be ranked among thieves, to be offered gall and
vinegar to drink, and to be pierced with a lance:
Do Thou, O Lord, by these Thy most holy pains,
which I, though unworthy, now call to mind, and
by Thy holy cross and death, deliver me (or this
Thy servant, N.) from the pains of hell, and
vouchsafe to lead me (or him) whither Thou
didst lead the good thief who was crucified with
Thee. Who, with the Father and the Holy Ghost,
livest and reignest forever and ever. Amen.

THREE DEVOUT PRAYERS USEFUL FOR
THE DYING

To be recited with three Our Fathers, and three Hail Marys in the agony of death. First is said:

Lord, have mercy. Christ, have mercy. Lord, have mercy. *Our Father, Hail Mary.*

Let us Pray

O LORD Jesus Christ, by Thy most sacred agony and by the prayer which Thou didst pour forth for us on the Mount of Olives, where Thy sweat became as drops of blood running down upon the earth, I beseech Thee to offer up the many drops of Thy bloody sweat, which in Thy fearful anguish Thou didst most abundantly shed for us, and graciously to present them to Thy almighty Father, to be set against the many sins of this Thy servant, N., and mercifully deliver him in this hour of his death from all the pains and sufferings which he fears he may justly have deserved for his sins. Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

A second time is said:

Lord, have mercy. Christ, have mercy. Lord, have mercy. *Our Father, Hail Mary.*

O LORD Jesus Christ, Who didst vouchsafe to die upon the cross for us, I beseech Thee to offer up to Thy almighty Father all the bitter pains and sufferings which Thou didst endure for us upon the cross, especially in that hour when

Thy most holy soul quitted Thy most sacred body; and present them in behalf of this Thy servant, N., and deliver him in this hour of death from all the pains and sufferings which he fears he may justly have deserved for his sins. Who with the Father and the Holy Ghost, livest and reignest God, forever and ever. Amen.

A third time is said:

Lord, have mercy. Christ, have mercy. Lord, have mercy. *Our Father, Hail Mary.*

O LORD Jesus Christ, Who by the mouth of Thy prophet hast said: "With everlasting love, I have loved thee: therefore have I drawn thee graciously": I beseech Thee to offer up this same love which drew Thee down from heaven to earth, there to endure all the bitterness of Thy passion, and present it to Thy almighty Father for the soul of this Thy servant, N., and deliver him from all the pains and sufferings which he fears he has deserved for his sins. And save his soul in this hour of his departure. Open unto him the gates of life, and make him to rejoice with Thy saints in glory everlasting. And do Thou, O most merciful Lord Jesus Christ, Who hast redeemed us by Thy most Precious Blood, have mercy on the soul of this Thy servant, and vouchsafe to introduce him into the ever green and pleasant places of paradise, that he may live unto Thee in undivided love, and never be separated from Thee and Thine elect. Who with the Father and the Holy Ghost livest and reignest God, forever and ever. Amen.

Prayers for the Dead

By indulgences, prayers, good works, and especially by Masses heard or offered, we can help the souls in purgatory. Let us not deny this office of charity even to those who lived most holily. Nor should the passing years make us forget those we are bound to pray for.

NINE DAYS' PRAYER FOR ONE RECENTLY DECEASED

(Ind. of 300 days, each day. — Pius IX. Jan. 5, 1849.)

For the First Day

O GOD, to Whom it belongs always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant, N., which Thou hast commanded to depart out of this world: that Thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by Thy holy angels, and conducted into paradise, its true country; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord. Amen.

For the Second Day

TO Thee, O Lord, do we command the soul of Thy servant, N., that being dead to the world he may live unto Thee; and whatsoever sins he has committed through the frailty of his mortal nature, do Thou, by the pardon of Thy most merciful love, wash away. Through Christ our Lord. Amen.

For the Third Day

WE beseech Thee, O Lord, that Thou wouldst vouchsafe to grant fellowship with Thy saints and elect to the soul of Thy servant, N., whose departure we commemorate, and mayest Thou pour upon it the everlasting dew of Thy mercy. Through Christ our Lord. Amen.

For the Fourth Day

INCLINE Thine ear, O Lord, unto the prayers in which we suppliantly entreat Thy mercy; and do Thou establish, in a place of peace and rest, the soul of Thy servant, N., whom Thou hast bidden to pass out of this world, and unite him to the fellowship of Thy saints. Through Christ our Lord. Amen.

For the Fifth Day

ABSOLVE, we beseech Thee, O Lord, the soul of Thy servant, N., from every bond of sin, that, being raised in the glory of the Resurrection, he may be refreshed among Thy saints and elect. Through Christ our Lord. Amen.

For the Sixth Day

WE beseech Thee, O Lord, by Thy loving kindness, to have mercy on the soul of Thy servant, N., and now, that he is released from the contagion of this mortal flesh, to give him part in Thine eternal salvation. Through Christ our Lord. Amen.

For the Seventh Day

WE implore Thee, O Lord, mercifully to grant companionship with the blessed in heaven to the soul of Thy servant, N., whose death we commemorate. Through Christ our Lord. Amen.

For the Eighth Day

RECEIVE, O Lord, our prayers on behalf of the soul of Thy servant, N., that, if it is still soiled by any earthly stains, it may be purified by Thy merciful forgiveness. Through Christ our Lord. Amen.

For the Ninth Day

GRANT, O Lord, we beseech Thee, this mercy unto Thy servant deceased, that, having in desire kept Thy will, he may not suffer in requital of his deeds: and as a true faith joined him unto the company of Thy faithful here below, so may Thy tender mercy give him place above, among the angel choirs. Through Christ our Lord. Amen.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

(Ind. of 300 days, each day of a novena for the souls in purgatory. — Pius IX. Nov. 26, 1876.)

INDULGENCED PRAYERS FOR EVERY DAY
IN THE WEEK FOR THE SOULS IN PURGATORY

For Sunday

O LORD God almighty, I pray Thee by the Precious Blood which Thy divine Son Jesus shed in the garden, deliver the souls in purgatory, and especially that soul among them all which is most destitute of spiritual aid; and vouchsafe to bring it to Thy glory, there to praise and bless Thee forever. Amen. *Our Father, Hail Mary, De Profundis, etc.* See page 289.

For Monday

O LORD God almighty, I pray Thee by the Precious Blood which Thy divine Son Jesus shed in His cruel scourging, deliver the souls in purgatory, and that soul especially among them all which is nearest to its entrance into Thy glory: that so it may forthwith begin to praise and bless Thee forever. Amen. *Our Father, Hail Mary, De Profundis, etc.*

For Tuesday

O LORD God almighty, I pray Thee by the Precious Blood which Thy divine Son Jesus shed in His bitter crowning with thorns, deliver the souls in purgatory, and in particular that one

among them all which would be the last to depart out of those pains, that it may not tarry so long a time before it comes to praise Thee in Thy glory and bless Thee forever. Amen. *Our Father, Hail Mary, De Profundis, etc.*

For Wednesday

O LORD God almighty, I pray Thee by the Precious Blood which Thy divine Son Jesus shed in the streets of Jerusalem, when He carried the cross upon His sacred shoulders, deliver the souls in purgatory, and especially that soul which is richest in merit before Thee: that so in that throne of glory which awaits it, it may magnify Thee and bless Thee forever. Amen. *Our Father, Hail Mary, De Profundis, etc.*

For Thursday

O LORD God almighty, I pray Thee by the Precious Body and Blood of Thy divine Son Jesus, which He gave with His own hands upon the eve of His passion to His beloved apostles to be their meat and drink, and which He left to His whole Church to be a perpetual sacrifice and the life giving food of His own faithful people, deliver the souls in purgatory, and especially that one which was most devoted to this mystery of infinite love, that it may with

Thy divine Son, and with Thy Holy Spirit, ever praise Thee for Thy love therein in eternal glory. Amen. *Our Father, Hail Mary, De Profundis, etc.*

For Friday

O LORD God almighty, I pray Thee by the Precious Blood which Thy divine Son shed on this day upon the wood of the cross, especially from His most sacred hands and feet, deliver the souls in purgatory, and in particular that soul for which I am most bound to pray: that no neglect of mine may hinder it from praising Thee in Thy glory and blessing Thee forever. Amen. *Our Father, Hail Mary, De Profundis, etc.*

For Saturday

O LORD God almighty, I beseech Thee by the Precious Blood which gushed forth from the side of Thy divine Son Jesus in the sight of, and to the extreme pain of His most holy Mother, deliver the souls in purgatory, and especially that one among them all which was the most devout to her: that it may soon attain unto Thy glory, there to praise Thee in her and her in Thee, world without end. Amen. *Our Father, Hail Mary, De Profundis, etc.*

(*Ind. of 100 days, once a day. — LEO XII. Nov. 18, 1826.*)

(*For a seven days exercise of prayer for the souls in Purgatory an indulgence of 300 days each day has been granted. — PIUS IX. Nov. 26, 1876.*)

Prayers for Various Deceased Persons

PRAYER FOR A DECEASED POPE

O GOD, Who by Thine unspeakable providence was pleased to number Thy servant, Pope N., among the Sovereign Pontiffs, grant, we beseech Thee, that he who reigned as the vicar of Thy Son on earth, may be joined in fellowship with Thy holy Pontiffs forevermore. Through the same Christ our Lord. Amen.

PRAYER FOR A DECEASED BISHOP

GRANT, we beseech Thee, O Lord, that the soul of Thy servant Bishop N., which Thou hast taken from the toilsome conflict of this world, may have fellowship among Thy saints. Through Christ our Lord. Amen.

PRAYER FOR A DECEASED PRIEST

O LORD, we pray Thee that the soul of Thy priest, Thy servant N., which, while he abode in this world, Thou didst adorn with sacred gifts, may ever rejoice in a glorious place in heaven. Through Christ our Lord. Amen.

PRAYER FOR DECEASED PARENTS

O GOD, Who hast commanded us to honor our father and mother, look in the tenderness of Thy mercy upon the souls of my father

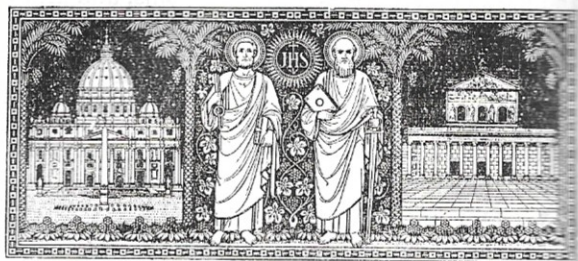
and mother and forgive them their sins, and grant unto me the joy of seeing them again in the glorious light of everlasting life. Through Christ our Lord. Amen.

PRAYER FOR DECEASED BRETHREN, RELATIVES
AND BENEFACTORS

O GOD, the bestower of forgiveness and the lover of human salvation, we beseech Thee, of Thy tender love, to grant that the brethren of our congregation, with their relatives and benefactors, who have passed out of this life, may, by the intercession of Blessed Mary, ever Virgin, and all Thy saints, come to the fellowship of eternal bliss. Through Christ our Lord. Amen.

PRAYER FOR THOSE FOR WHOM WE ARE
BOUND TO PRAY

GRANT, we beseech Thee, O Lord our God, that the souls of Thy servants and hand-maidens, the memory of whom we keep with special reverence, and for whom we are bidden and are bound to pray, and the souls of all our benefactors, relatives and connections, and all the faithful, may rest in the bosom of Thy saints; and hereafter, in the resurrection from the dead, may please Thee in the land of the living. Through Christ our Lord. Amen.



Prayers for Various Occasions

PRAYERS FOR CHURCH UNITY

The following prayers have been approved for the Church Unity Octave, Jan. 18 to 25.

ANT. That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. (*John xvii: 21.*)

V. I say unto thee, that thou art Peter;

R. And upon this Rock I will build My Church.

Prayer

O LORD Jesus Christ, Who saidst unto Thine apostles; Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

PRAYER IN ANY TRIBULATION

O ALMIGHTY God, despise not Thy people who cry unto Thee in their affliction; but for the glory of Thy Name, turn away Thine anger, and help us in our tribulations. Through Christ our Lord. Amen.

PRAYER IN TIME OF CALAMITY

O LORD Jesus Christ, holy, immortal God! have mercy upon us and upon all men; purify us by Thy holy Blood, forgive us by Thy holy Blood, save us by Thy holy Blood, now and forever. Amen.

PRAYER IN TIME OF FAMINE OR PESTILENCE

GRANT, we beseech Thee, O Lord, an answer to our hearty supplications; and, Thy wrath being appeased, turn away from us this famine (or pestilence), that the hearts of men may know that these scourges proceed from Thine anger, and cease by Thy mercy. Through Christ our Lord. Amen.

PRAYER IN TIME OF GREAT MORTALITY

O GOD, Who desirest not the death but the penance of sinners, mercifully look upon Thy people returning to Thee; and grant that they, being devoted unto Thee, may, by Thy clemency, be delivered from the scourges of Thine anger. Through Christ our Lord. Amen.

PRAYER IN TIME OF WAR

O GOD, Who bringest wars to naught and shieldest by Thy power all who hope in Thee, overthrowing those that assail them, help Thy servants who implore Thy mercy, so that the fierce might of their enemies may be brought low and we may never cease to praise and thank Thee. Through Christ our Lord. Amen.

PRAYER FOR RAIN

O GOD, in Whom we live, move, and have our being, bestow upon us seasonable rain, that receiving at Thy hands a sufficiency of temporal goods, we may, with the greater trustfulness, look to Thee for those blessings which are eternal. Through Christ our Lord. Amen.

PRAYER FOR FAIR WEATHER

GRACIOUSLY hear us, O Lord, we beseech Thee, and grant fair weather unto us Thy supplicants, that we who are justly afflicted for our sins may experience Thy mercy and clemency. Through Christ our Lord. Amen.

PRAYER FOR ANY NECESSITY

O GOD, our refuge and our strength, hearken to the pious prayers of Thy Church, Thou Who art Thyself the author of piety, and grant that what we faithfully ask for we may efficaciously obtain. Through Christ our Lord. Amen.

Prayers for Private Necessities

PRAYER FOR LIGHT

MAY the Comforter Who proceedeth from Thee, O Lord, enlighten our minds, and even as Thy Son hath promised, may He lead us into all truth. Who liveth and reigneth with Thee in the unity of the same Holy Ghost forever and ever. Amen.

READ, kindly Light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home.
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene, — one step enough for me.

I was not ever thus, nor pray'd that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.
So long Thy power hath blest me, sure it still
Will lead me on.
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.
— CARDINAL NEWMAN

PRAYER FOR CHARITY

O MY Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; **O** grant that I may love Thee more. **O** love that burnest ever and never failest, my God, Thou Who art charity itself, enkindle in my heart that divine fire which consumes the saints and transforms them unto Thee. Amen.

PRAYER FOR CHASTITY

MY Queen! my Mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession. Amen.

PRAYER FOR HUMILITY

O GOD, Who withstandest the proud and givest Thy grace to the humble, clothe us with that true virtue of humility, the pattern of which Thine only-begotten Son did show in Himself to the faithful, so that we may never by our pride provoke Thee to anger, but rather in our lowliness accept from Thy hands the gifts of Thy grace. Through the same Christ our Lord. Amen.

PRAYER FOR PATIENCE

O GOD, Who by the patience of Thine only-begotten Son hast crushed the pride of the old enemy, give unto us, we beseech Thee, ever devoutly to have in mind what He with love

endured for us, and thus, after His example, to bear with long suffering the troubles which come upon us. Through the same Christ our Lord. Amen.

PRAYER OF ST. THOMAS AQUINAS FOR VIRTUE

GRANT me, O merciful God, that what is pleasing to Thee I may ardently desire, prudently acquire, truthfully acknowledge, and perfectly accomplish for the praise and glory of Thy Name. Ordain, O my God, my whole life; and what Thou requirest that I should do, grant me to know and to fulfil as meet and profitable to my soul. Give me Thy grace, O Lord my God, that I may not fail in prosperity or in adversity, avoiding pride in the former, and discouragement in the latter. May I rejoice in nothing but what leads to Thee, grieve for nothing but what turns away from Thee. May I wish to please, and fear to displease, no one but Thee.

May I despise, O Lord, all transitory things, and prize only that which is eternal. May I shun any joy that is without Thee, nor wish for anything except Thee. May I delight in any work taken up for Thee, and tire of any rest that is without Thee. Give me, O my God, to direct my heart toward Thee, and in my failings constantly grieve, with a purpose of amendment.

Make me, O Lord my God, obedient without contradiction, poor without depression, chaste without corruption, patient without murmuring, humble without pretence, cheerful without dissipation, mature without dullness, prompt with-

out levity, fearing Thee without despair, truthful without duplicity, doing good without presumption, correcting my neighbor without haughtiness, and edifying him by word and example without hypocrisy.

Give me, O Lord God, a watchful heart, which no curious thought will turn away from Thee; a noble heart, which no unworthy affection can draw downwards; a righteous heart, which no irregular intention will twist aside; a firm heart, which no tribulation will break; a free heart, which no violent affection will claim for itself.

Grant me finally, O Lord my God, science in knowing Thee, diligence in seeking Thee, wisdom in finding Thee, a conduct pleasing to Thee, a perseverance trustfully awaiting Thee, and a confidence finally embracing Thee. May I endure Thy punishments by penitence; profit by Thy benefits by grace in this world, and enjoy Thy blessedness by glory in the next. Who livest and reignest, true God, forever and ever. Amen.

PRAYERS FOR HEALTH OF BODY AND SOUL

MOST holy Virgin, Mother of the Incarnate Word, treasure-house of grace, and refuge of us wretched sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul, and as we have the same hope that thou, our most loving Mother, wilt hear us, we say to thee with lively faith:

Hail Mary, etc., three times.

Let us Pray

DEFEEND, we beseech Thee, O Lord! through the intercession of the blessed Mary ever Virgin, Thy servants from all infirmity, and mercifully deign to guard them, prostrate in the sincerity of their hearts before Thee, against the snares of the enemy. Through Christ our Lord. Amen.

PRAYERS FOR A HAPPY DEATH

O GOD, Who, while condemning all men once to die, hast yet concealed from them the moment and the hour of their death, grant that, spending all the days of my life in justice and in holiness, I may be made worthy to depart out of this world in Thy holy love. Through the merits of our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of the Holy Ghost.

(*Ind. of 100 days, once a day. A plenary indulgence once a month. — LEO XII. Aug. 11, 1824.*)

DIVINE Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death, "Father, forgive him"; say to Thy beloved Mother, "Behold thy Son"; say to my soul, "This day thou shalt

be with Me in paradise." My God, my God, forsake me not in that hour. "I thirst"; yes, my God, my soul thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while, and all will be consummated. Wherefore, O my adorable Saviour, from this moment, for all eternity, "into Thy hands I commend my spirit." Lord Jesus, receive my soul. Amen.

(Ind. of 300 days, each time. — PIUS IX. June 10, 1856.)

O LORD, support us all the day long of this troublous life, until the shadows lengthen and evening comes and the busy world is hushed and the fever of life is over and our work is done. Then of Thy great mercy grant us a safe lodging and a holy rest and peace at the last, through Jesus Christ, our Lord. Amen.

— CARDINAL NEWMAN

O MY Lord and Saviour, support me in my last hour by the strong arms of Thy Sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own Body be my food, and Thy Blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

— CARDINAL NEWMAN

O MARY, conceived without stain, pray for us who fly to thee. Refuge of sinners, Mother of those who are in their agony, leave us not in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the most holy Viaticum, the strengthening of the Sacrament of Extreme Unction, so that we may be able to stand with safety before the throne of the just but merciful Judge, our God and our Redeemer. Amen.

(Ind. of 200 days, once a day. — PIUS IX. March 11, 1856.)

JESUS, Mary, and good Joseph, bless us, now and in the agony of death.

(Ind. of 50 days. — PIUS X. June 9, 1906.)

PRAYERS FOR A JOURNEY

IN the way of peace and prosperity may the Lord, the almighty and merciful, direct our steps. And may the archangel Raphael accompany us on the way, that we may return to our home in peace, safety, and joy.

O God, Who madest the sons of Israel to walk with dry feet through the midst of the sea, and Who didst open to the three Magi, by the guiding of a star, the way that led to Thee; grant to us, we beseech Thee, a prosperous journey, and a time of tranquillity, that, attended by Thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation.

Give ear, O Lord, we beseech Thee, to our supplications, and dispose the way of Thy ser-

vants in the blessedness of Thy salvation, ~~that~~ amidst all the various changes of this our life and pilgrimage we may ever be protected by Thy help.

Vouchsafe to Thy people, we beseech Thee, almighty God, that they may walk onward in the way of salvation, and, by following the exhortations of the blessed forerunner John, may come safe to the presence of Him, Whom he preached, Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God forever and ever. Amen.

PRAYERS FOR SUCCESS IN WORK

GLORIOUS St. Joseph, model of all those who are devoted to labor, obtain for me the grace to work conscientiously, putting the call of duty above my many sins; to work with gratitude and joy, considering it an honor to employ and develop, by means of labor, the gifts received from God; to work with order, peace, moderation and patience, ever recoiling before weariness or difficulties; to work, above all, with purity of intention, and with detachment from self, having always death before my eyes and the account which I must render of time lost, of talents wasted, of good omitted, of vain complacency in success so fatal to the work of God. All for Jesus, all for Mary, all after thy example, O Patriarch Joseph. Such shall be my watchword in life and death. Amen.

(Ind. of 300 days, once a day. — Pius X. March 15, 1907.)

A UNIVERSAL PRAYER, FOR ALL THINGS NECESSARY TO SALVATION

Composed by Pope Clement XI

O MY God, I believe in Thee; do Thou strengthen my faith. All my hopes are in Thee; do Thou secure them. I love Thee with my whole heart; teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, constantly refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, in the manner Thou willest, and as long as Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Grant that I be not puffed up with pride, moved by flattery, deceived by the world, or duped by the devil.

Give me grace to purify my memory, to bridle my tongue, to restrain my eyes, and to mortify my senses.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for Thy goodness, a hatred for my faults, a love for my neighbor, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Grant, O Jesus, that I may remember Thy precept and example, by loving my enemies, bearing with injuries, doing good to them that persecute me, and praying for them that slander me.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my life according to rule.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Help me to obtain holiness of life by a sincere confession of my sins, by a devout reception of the Body of Christ, by a continual recollection of mind, and by a pure intention of heart.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven, through the merits of our Lord Jesus Christ. Amen.



Prayers of Thanksgiving

THE TE DEUM

WE praise Thee, O God: we acknowledge Thee to be the Lord.

Thee, the Father everlasting, all the earth doth worship.

To Thee all angels; to Thee the heavens and all the powers:

To Thee the cherubim and seraphim continually cry:

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of Thy glory.

Thee, the glorious choir of the apostles,

Thee, the admirable company of prophets,

Thee, the white-robed army of martyrs, praise.

Thee, the holy Church throughout the world doth acknowledge:

The Father of infinite majesty;

Thy adorable, true, and only Son;

Also, the Holy Ghost, the Comforter.

Thou, O Christ, art the King of glory,

Thou art the everlasting Son of the Father.

When Thou didst take upon Thee to deliver man,

Thou didst not disdain the Virgin's womb.

Having overcome the sting of death, Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that Thou shalt come to be our Judge.

We therefore pray Thee to help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Make them to be numbered with Thy saints in glory everlasting.

Save Thy people, O Lord, and bless Thy inheritance.

Govern them, and raise them up forever.

Every day we bless Thee.

And we praise Thy name forever; yea, forever and ever.

Vouchsafe, O Lord, this day, to keep us from sin.

Have mercy on us, O Lord, have mercy on us.

V. Blessed art Thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorious forever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify Him forever.

V. Blessed art Thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, glorified and exalted forever.

V. Bless the Lord, O my soul.

R. And forget not all His benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

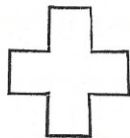
R. And with thy spirit.

Let us Pray

O GOD, Whose mercies are without number, and the treasure of Whose goodness is infinite; we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency; that as Thou grantest the petitions of those who ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O GOD, Who hast taught the hearts of the faithful by the light of the Holy Spirit: grant us, by the same spirit, to relish what is right, and evermore to rejoice in His consolation.

O GOD, Who sufferest none that hope in Thee to be afflicted overmuch, but dost listen graciously to their prayers; we render Thee thanks because Thou hast received our supplications and wishes, and we most humbly beseech Thee that we may evermore be protected from all adversities. Through Christ our Lord. Amen.

**THE BENEDICTUS**

BLESSED be the Lord God of Israel: for He hath visited and wrought redemption for His people.

And hath raised up a horn of salvation for us: in the house of His servant David.

As He spake by the mouth of His holy prophets; who have been from the beginning.

That He would save us from our enemies: and from the hand of all that hate us.

To perform mercy to our fathers: and to remember His holy covenant.

The oath which He swore to Abraham our father: that He would grant to us:

That being delivered out of the hands of our enemies: we might serve Him without fear,

In holiness and justice before Him, all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people: for the remission of their sins.

Through the tender mercy of God: in which the dayspring from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Glory be to The Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be world without end. Amen.

PRAYERS OF THANKSGIVING FOR EVERY
DAY OF THE WEEK

For Sunday

MOST Holy Trinity, Father, Son, and Holy Ghost, in deepest reverence we adore Thee and thank Thee for Thy infinite majesty and love. From our whole hearts we thank Thee for all the proofs of love Thou hast shown us from the beginning to this very hour, especially for the grace that we are privileged to love Thee. To-day we thank Thee for all the mysteries of our faith, especially for the mystery of the Resurrection of our Lord and Saviour Jesus Christ, Who is the seal of our faith and the most sure anchor of our hope. Praise and thanksgiving be to Thee forever!

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

For Monday

O HOLY Ghost, personal Love and Goodness in the Godhead, Thou breathest upon us in streams the divine goodness through Thy graces and gifts. Eternal thanks be to Thee for the spiritual life Thou givest to us and preservest through the holy Sacraments. Although we do not deserve Thy love nor correspond with it, Thou ceaseest not to bless and sanctify us. Therefore we thank Thee with the Father and the Son, and to-day especially for Thy unfathomable mercy, which is above all Thy works. Praise and thanksgiving be to Thee forever!

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

For Tuesday

HEAVENLY Father, Thou hast in kindness taken us for Thy children. Thou wouldst draw us to Thyself and Thy Heart forever, and make us eternally happy with Thy divine love. May the angels and saints, who already enjoy the unending bliss of possessing Thee, love Thee for us, thank Thee for us evermore. Out of nothingness Thou didst raise the world of angels to Thy throne into eternal happiness. We children of men thank Thee for this, their everlasting blessedness; we thank Thee that Thou hast appointed the heavenly spirits to be our guardians, so that one day we, too, being joined to their company, might love Thee eternally and enjoy Thee without end. For these and all Thy numberless benefits we thank Thee with the choirs of angels, with the hosts of the blessed forever and ever!

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

For Wednesday

JESUS Christ, Son of the living God, give thanks to the eternal Father in heaven in the name of all the children of God. Redeemed by Thy Precious Blood, we have grown up and been reared in the true faith. As favorite children of God we have been loaded down with the gifts of nature and grace of the Holy Ghost. And like so many others we have been ungrateful children of God. Therefore we beseech Thee, only-begotten of the Father, do Thou deign on

this day to unite Thy divine thanksgiving with ours, that we may render a worthy return to God our Lord, and a worthy reparation for our own ingratitude and that of all mankind. Praise and thanksgiving be to the Father, through the Son in the Holy Ghost from everlasting to everlasting!

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

For Thursday

“THE Word was made flesh and dwelt among us.” Thanks to Thee, divine Redeemer, Who in Thy love wishest to be all like to us. Still further hast Thou loved us — for having loved, Thou didst love us unto the end. Day by day Thou presentest Thyself on our altars before the Father a victim for us. Nay Thou givest Thyself to us continually as the food of our souls. It is Thy desire to be and remain with us forever. Eternal thanks be to Thee, Son of God made man, hidden under the appearances of bread, for this Thy love enduring even to the end. Without end do we praise and thank Thee!

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

For Friday

SACRED Heart of Jesus, we thank Thee that Thou didst love us even unto death. It was for us, divine Redeemer, that Thou didst suffer death; for us Thou didst shed the Blood of Thy Heart and with it Thou dost save us through all the Sacraments, particularly in the

Sacrament of Penance. Thanks to Thee, O Jesus, for every drop of Thy Blood, for all Thy five death wounds. Thanks to Thee to-day particularly, that in Thy divine love Thou hast written us not only in Thy hands and feet but hast also inscribed us deeply on Thy Heart. Permit not that we be ever separated from Thy Heart; grant that we may live and die in Thy love!

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

For Saturday

MARY, with thee we magnify the Lord to-day and without ceasing, Who has done great things for thee, Who is mighty and holy in His Name. With the angel and with all generations we call thee blessed, we salute thee full of grace and conceived without sin whom the Triune God raised above all the angels and saints and chose for His own true Mother. With thee, O Mary, we offer thanks for thy privileges to the Father, to the Son, to the Holy Ghost.

O Mary, true Mother of God, at the foot of the cross thou gavest thy first-born Son unto death for us, and so in thy sorrow became our Mother. Help us, Mary, with thy continual love that we, the children of thy sorrow, may with thee, the holy martyrs, and all the saints of God, follow thy crucified Son even unto death. Prove thyself a Mother, and after the crosses and sorrows of this life show unto us in heaven, Jesus, the blessed fruit of thy womb. Amen.

(Ind. of 300 days, once a day. — Pius X. May 6, 1909.)

THE GREATER DOXOLOGY

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, King of heaven, God the Father almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Thou Who takest away the sins of the world, have mercy on us. Thou Who takest away the sins of the world, receive our prayer. Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy, Thou only art Lord, Thou only art most high, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

THE LESSER DOXOLOGY

GLORY be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be world without end. Amen.



DEVOUT REFLECTIONS ON THE CHRISTIAN VIRTUES AND ON THE FOUR LAST THINGS DRAWN FROM HOLY SCRIPTURE

IMPORTANCE OF PRAYERFUL REFLECTION

WITH desolation is all the land made desolate; because there is none that considereth in the heart. (*Jer. xii. 11.*)

Let not the book of this law depart from thy mouth: but thou shalt meditate on it day and night, that thou mayest observe and do all things that are written in it: then shalt thou direct thy way, and understand it. (*Josue i. 8.*)

Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God. (*Ecclus. xiv. 22.*)

Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. But his will is in the law of the Lord, and on His law he shall meditate day and night. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper. (*Ps. i. 1-4.*)

In all thy works remember thy last end, and thou shalt never sin. (*Ecclus. vii. 40.*)

THE NECESSITY AND USEFULNESS OF VIRTUE

THIS is the will of God, your sanctification. (1 *Thess.* iv. 3.)

Shall not my soul be subject to God? for from Him is my salvation. For He is my God and my Saviour: He is my protector, I shall be moved no more. (*Ps.* lxi. 2, 3.)

Let us now praise men of renown, and our fathers in their generation. . . . Men rich in virtue, studying beauty: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. (*Ecclus.* xlv. 6, 7.)

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones. The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes. The fear of the Lord is holy, enduring forever and ever: the judgments of the Lord are true, justified in themselves. More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb. For thy servant keepeth them, and in keeping them there is a great reward. (*Ps.* xviii. 8-12.)

Much peace have they that love Thy law, and to them there is no stumbling-block. (*Ps.* cxviii. 165.)

For My yoke is sweet and My burden light. (*Matt.* xviii. 30.)

Bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come. A faithful saying and worthy of all acceptance. (1 *Tim.* iv. 8.)

Blessed are they that hunger and thirst after justice: for they shall have their fill. (*Matt.* v. 6.)

If thou wilt enter into life, keep the commandments. (*Matt.* xix. 17.)

And now there remain faith, hope, charity, these three; but the greatest of these is charity. (1 *Cor.* xiii. 13.)

Ye that fear the Lord, believe Him: and your reward shall not be made void. Ye that fear the Lord, hope in Him: and mercy shall come to you for your delight. Ye

that fear the Lord, love Him, and your hearts shall be enlightened. (*Ecclus.* ii. 8-10.)

If a man love justice: her labors have great virtues; for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life. (*Wis.* viii. 7.)

Put on the new man, who according to God is created in justice and holiness of truth. (*Ecclus.* iv. 24.)

Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus. Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before. I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus. (*Philipp.* iii. 12-14.)

The path of the just, as a shining light, goeth forward and increaseth even to perfect day. (*Prov.* iv. 18.)

He that is just, let him be justified still: and he that is holy, let him be sanctified still. Behold, I come quickly; and My reward is with Me, to render to every man according to his works. (*Apoc.* xxii. 11, 12.)

Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth forever. (*Ecclus.* xviii. 22.)

FAITH

The Authority of Faith

I GIVE you to understand that the Gospel which was preached by me is not according to man; for neither did I receive it of man, nor did I learn it but by the revelation of Jesus Christ. (*Gal.* i. 11, 12.)

We give thanks to God without ceasing because that when you had received of us the word of the hearing of God, you received it not as the word of men, but, as it is indeed, the word of God. (1 *Titus* ii. 13.)

If we receive the testimony of men, the testimony of God is greater, because He hath testified of His Son. (1 John v. 9, 10.)

To whom shall we go? Thou hast the words of eternal life. (John vi. 69.)

Faith is Certain

HEAVEN and earth shall pass away, but My words shall not pass away. (Matt. xxiv. 35.)

This voice we heard brought from heaven, when we were with Him in the holy mount. We have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place until the day dawn and the day star arise in your hearts. (2 Peter i. 18, 19.)

Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel besides that which you have received, let him be anathema. (Gal. i. 8, 9.)

Faith is Obscure

FAITH is the substance of things to be hoped for, the evidence of things that appear not. (Hebr. xi. 1.)

We see now through a glass in a dark manner, but then face to face. (1 Cor. xiii. 12.)

Blessed are they that have not seen and have believed. (John xx. 9.)

Faith is Reasonable

TO HIM [Christ] all the prophets give testimony, that through His name all receive remission of sins who believe in Him. (Acts x. 43.)

If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father. (John x. 38.)

We have seen and do testify that the Father hath sent His Son to be the Saviour of the world. (1 John iv. 14.)

How shall we escape if we neglect so great a salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard Him, God also bearing them witness by signs, and wonders and divers miracles, and distributions of the Holy Ghost according to His own will. (Hebr. ii. 3, 4.)

Faith is Necessary

WITHOUT faith it is impossible to please God. (Hebr. xi. 6.)

This (Jesus) is the stone which was rejected by you the builders, which is become the head, of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved. (Acts iv. 11, 12.)

He that believeth not shall be condemned. (Mark xvi. 16.)

He that despiseth Me and receiveth not My words hath one that judgeth him. The word that I have spoken the same shall judge him in the last day. — (John xii. 48.)

The Individual Not the Judge in Matters of Faith

IN ALL his [St. Paul's] epistles are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures to their destruction. (2 Peter iii. 16.)

No prophecy of Scripture is made by private interpretation. (2 Peter i. 20.)

Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. (Mark xvi. 15, 16.)

The Catholic Church, the Only Teacher of Faith

I WILL not leave you orphans, I will come to you. (*John* xiv. 18.)

I am with you all days even to the consummation of the world. (*Matt.* xxviii. 20.)

The spirit of truth will teach you all truth. (*John* xvi. 13.)

The Church of the living God [is] the pillar, and ground of the truth. (*Titus* iii. 15.)

The gates of hell shall not prevail against it [the Church]. (*Matt.* xvi. 18.)

Thou art Peter and upon this rock I will build My Church. (*Matt.* xvi. 18.)

Feed My lambs, feed My sheep. (*John* xxi. 15-17.)

There shall be one fold and one shepherd. (*John* x. 16.)

One Lord, one faith, one baptism. (*Eph.* iv. 5, 6.)

What Faith Requires of Us

STAND fast in the faith. (1 *Cor.* xvi. 13.)

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. (*Matt.* viii. 15.)

Because of unbelief they were broken off. But thou standest by faith. Be not high-minded but fear. (*Rom.* ii. 20.)

Every best gift and every perfect gift is from above, coming down from the Father of lights. (*James* i. 17.)

Every one that shall confess Me before men, I will confess him before My Father Who is in heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in heaven. (*Matt.* x. 32, 33.)

He that believeth God taketh heed to the commandments. (*Ecclus.* xxxii. 28.)

Faith if it have not works, is dead. (*James* ii. 17.)

Lord, increase our faith. (*Luke* xvii. 5.)

HOPE

Hope Not to be Placed in Creatures

CHARGE the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God, (Who giveth us abundantly all things to enjoy.) (1 *Tim.* vi. 17.)

Put not your trust in princes: in the children of men, in whom there is no salvation. His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish. Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: who made heaven and earth, the sea, and all things that are in them. Who keepeth truth forever: who executeth judgment for them that suffer wrong; who giveth food to the hungry. The Lord looseth them that are fettered: the Lord enlighteneth the blind. The Lord lifteth up them that are cast down: the Lord loveth the just. The Lord keepeth the strangers, He will support the fatherless and the widow: and the ways of sinners He will destroy. The Lord shall reign forever: thy God, O Sion, unto generation and generation. (*Ps.* cxlv. 3-10.)

All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred. (*Eccles.* ix. 1.)

Hope Relies on God Alone

MY children, behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded. (*Ecclus.* iv. 11.)

I have lifted up my eyes to the mountains, from whence help shall come to me. My help is from the Lord, Who made heaven and earth. (*Ps.* cxx. 1, 2.)

It is good for me to adhere to my God, to put my hope in the Lord God. (*Ps.* lxxii. 28.)

Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches. (*Ps. xxxiv. 3.*)

With that all the assembly cried out with a loud voice, and they blessed God, Who saveth them that trust in Him. (*Dan. xiii. 60.*)

Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of His counsel, interposed an oath: That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us. Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil; Where the forerunner Jesus is entered for us, made a high priest forever according to the order of Melchisedech. (*Heb. vi. 17-20.*)

Rejoicing in hope. Patient in tribulation. Instant in prayer. (*Rom. xii. 12.*)

For the grace of God our Saviour hath appeared to all men; Instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ. Who gave himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. (*Titus ii. 11-14.*)

Advantages of Hope

WE are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for? But if we hope for that which we see not, we wait for it with patience. (*Rom. viii. 24, 25.*)

Why art thou cast down, O my soul? and why dost thou disquiet me? Hope thou in God, for I will still give praise to Him: the salvation of my countenance, and my God. (*Ps. xli. 12.*)

Or doth he say this indeed for our sakes? For these things are written for our sakes: that he that plougheth, should plough in hope; and he that thrasheth, in hope to receive fruit. (*1 Cor. ix. 10.*)

For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. (*Ps. xliii. 4.*)

The Lord taketh pleasure in them that fear Him: and in them that hope in His mercy. (*Ps. cxlvi. 11.*)

The Lord is good to them that hope in Him, to the soul that seeketh Him. It is good to wait with silence for the salvation of God. (*Lam. iii. 25, 26.*)

Necessity of Hope

BE YOU humbled, therefore, under the mighty hand of God, that He may exalt you in the time of visitation: Casting all your care upon Him, for He hath care of you. (*1 Peter v. 6, 7.*)

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord. (*Ps. xxvi. 14.*)

CHARITY

The Greatness of Charity

THE Pharisees hearing that He had silenced the Sadducees, came together: And one of them, a doctor of the law, asked him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. (*Matt. xxii. 34-40.*)

Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell, the lamps thereof are fire and flames. Many waters cannot quench charity, neither can the floods drown it: If a man should give all the substance of his house for love, he shall despise it as nothing. (*Cant. viii. 6, 7.*)

Hatred stirreth up strifes: and charity covereth all sins. (*Prov. x. 12.*)

If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth with the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, and charity, these three: but the greatest of these is charity. (*1 Cor. xiii. 1-13.*)

And this I pray, that your charity may more and more abound in knowledge, and in all understanding. (*Philipp. i. 9.*)

The Love of God

HE THAT loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. (*Matt. x. 37.*)

He that hath My commandments, and keepeth them; he it is that loveth Me. And he that loveth Me, shall be loved of My Father: and I will love him, and will manifest

Myself to him. Judas saith to him, not the Iscariot: Lord, how is it, that Thou wilt manifest Thyself to us, and not to the world? Jesus answered, and said to him: If any one love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard, is not mine; but the Father's who sent Me. (*John xiv. 21-24.*)

This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead. When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest Thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him: Feed My sheep. (*John xxi. 14-17.*)

And as we tarried there for some days, there came from Judea a certain prophet, named Agabus. Who, when he was come to us, took Paul's girdle: and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles. Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem. Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus. (*Acts xxi. 10-13.*)

Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? As it is written: For Thy sake we are put to death all the day long. We are accounted as sheep for the slaughter. But in all these things we overcome, because of Him that hath loved us. For I

am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (*Rom. viii. 35-39.*)

If any man love not our Lord Jesus Christ, let him be anathema. (*1 Cor. xvi. 22.*)

Zeal

I KNOW thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot. But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of My mouth. Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of Me gold fire-tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eye-salve, that thou mayest see. Such as I love, I rebuke and chastise. Be zealous therefore, and do penance. (*Apoc. iii. 15-19.*)

Even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will

place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. (*Matt. xxv. 14-23.*)

And we desire that every one of you show forth the same carefulness to the accomplishing of hope unto the end: That you become not slothful, but followers of them, who through faith and patience shall inherit the promises. (*Heb. v. 11, 12.*)

I remembered, O Lord, Thy judgments of old: and I was comforted. A fainting hath taken hold of me, because of the wicked that forsake Thy law. Thy justifications were the subject of my song, in the place of my pilgrimage. In the night I have remembered Thy name, O Lord: and have kept Thy law. This happened to me: because I sought after Thy justifications. (*Ps. cxviii. 52-56.*)

And the pasch of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when He had made, as it were, a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered, that it was written: The zeal of Thy house hath eaten Me up. (*John ii. 13-17.*)

And when Elias heard it, he covered his face with his mantle, and coming forth stood in the entering-in of the cave, and beheld a voice unto him, saying: What dost thou here, Elias? And he answered: With zeal have I been zealous for the Lord God of hosts: because the children of Israel have forsaken Thy covenant: they have destroyed Thy altars, they have slain Thy prophets with the sword, and I alone am left, and they seek my life to take it away. (*3 Kings xix. 13, 14.*)

They are zealous in your regard not well: but they would exclude you, that you might be zealous for them. But be zealous for that which is good in a good thing always: and not only when I am present with you. (*Gal. iv. 17, 18.*)

And who is he that can hurt you, if you be zealous of good? (*1 Peter iii. 13.*)

Brotherly Love

AS the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love; as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. (*John xv. 9-14.*)

Little children, yet a little while I am with you. You shall seek Me; and as I said to the Jews: Whither I go you cannot come; so I say to you now. A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another. (*John xiii. 33-35.*)

Dearly beloved, let us love one another, for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us; we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us: because He hath

given us of His spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in Him, and he in God. And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him. (*1 John iv. 7-16.*)

In this is the charity of God perfected with us, that we may have confidence in the Day of Judgment: because as He is, we also are in this world. Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth, is not perfected in charity. Let us therefore love God, because God first hath loved us. If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, Whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother. (*1 John iv. 17-21.*)

For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself. But if you bite and devour one another; take heed you be not consumed one of another. (*Gal. v. 13-15.*)

Owe no man anything, but to love one another. For he that loveth his neighbor, hath fulfilled the law. For Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet: and if there be any other commandment, it is comprised in this word, thou shalt love thy neighbor as thyself. The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law. (*Rom. xiii. 8-10.*)

We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us: and we ought to lay down our lives for the brethren. (*1 John iii. 14-16.*)

Be ye therefore followers of God, as most dear children: And walk in love, as Christ also hath loved us, and hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness. (*Eph. v. 1, 2.*)

Peace

BUT I say to you that hear: Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner. And if you love them that love you, what thanks are to you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks are to you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much. But love ye your enemies: do good and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest; for He is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye?

Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye. (*Luke vi. 27-42.*)

And not for them [the disciples] only do I pray, but for them also who through their word shall believe in Me; That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as We also are one: I in them, and Thou in Me; that they may be made perfect in one: and the world may know that Thou hast sent Me, and hast loved them, as Thou hast also loved Me. (*John xvii. 20-23.*)

For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. (*Matt. v. 20-24.*)

Behold how good and how pleasant it is for brethren to dwell together in unity: Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment: as the dew of Hermon, which descendeth upon mount Sion. For there the Lord hath commanded blessing, and life forevermore. (*Ps. cxxxii. 1-3.*)

If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge is Mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his

head. Be not overcome by evil, but overcome evil by good. (*Rom. xiv. 18-21.*)

Blessed are the peacemakers: for they shall be called the children of God. (*Matt. v. 9.*)

And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. (*Philipp. iv. 7.*)

Joy

BUT the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. (*Gal. v. 22, 23.*)

The kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. (*Rom. xiv. 17.*)

And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because He that is mighty, hath done great things to me; and holy is His name. (*Luke i. 46-49.*)

In chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armor of justice on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things. (*2 Cor. vi. 1-10.*)

Great is my confidence for you, great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation. (*2 Cor. vii. 4.*)

Let love be without dissimulation, hating that which is evil, cleaving to that which is good. (*Rom. xiv. 9.*)

Loving one another with the charity of brotherhood, with honor preventing one another. In carefulness not slothful. In spirit fervent. Serving the Lord. Rejoicing in hope. Patient in tribulation. Instant in prayer. Com-

municating to the necessities of the saints. Pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Being of one mind one toward another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. To no man rendering evil for evil. Providing good things, not only in the sight of God, but also in the sight of all men. (*Rom. xii. 9-17.*)

Let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. (*Col. iii. 15.*)

Delight in the Lord, and He will give thee the requests of thy heart. (*Ps. xxxvi. 14.*)

Rejoice in the Lord, O ye just: praise becometh the upright. (*Ps. xxxii. 1.*)

Rejoice in the Lord always; again, I say, rejoice. (*Philipp. iv. 4.*)

Edification

FROM all appearance of evil refrain yourselves. (*1 Thess. x. 22.*)

Let us not therefore judge one another any more. But judge this rather, that you put not a stumbling-block or a scandal in your brother's way. (*Rom. xiv. 13.*)

Avoiding this, lest any man should blame us in this abundance which is administered by us. For we forecast what may be good not only before God, but also before men. (*1 Cor. viii. 20, 21.*)

Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God. Be without offense to the Jews, and to the Gentiles, and to the church of God: As I also in all things please all men, not seeking that which is profitable to myself, but to many, that they may be saved. (*1 Cor. x. 31-33.*)

You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it

may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. (*Matt. v. 13-16.*)

Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil-doers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation. (*1 Peter ii. 11.*)

Therefore let us follow after the things that are of peace; and keep the things that are of edification one toward another. (*Rom. xiii. 19.*)

THE SPIRITUAL WORKS OF MERCY

Admonishing the Sinner

REPROVE a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more. Reprove thy neighbor, for it may be he hath not said it: and if he hath said it, that he may not say it again. Admonish thy friend: for there is often a fault committed. And believe not every word. There is one that slippeth with the tongue, but not from his heart. For who is there that hath not offended with his tongue? Admonish thy neighbor before thou threaten him. (*Ecclus. xix. 13-17.*)

If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. (*Matt. xviii. 15-17.*)

If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. (*1 Tim. v. 8.*)

If any man be overtaken in any fault, you who are

spiritual, instruct such a one in the spirit of meekness, conspiring thyself, lest thou also be tempted. (*Gal. vi. 1.*)

An ancient man rebuke not, but entreat him as a father; young men, as brethren. (*1 Tim. v. 1.*)

Instructing the Ignorant

THEY that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity. (*Dan. xii. 3.*)

The lips of the just teach many: but they that are ignorant, shall die in the want of understanding. (*Prov. x. 21.*)

If thou have understanding, answer thy neighbor: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded. (*Eccles. v. 14.*)

Counseling the Doubtful

THE knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life. (*Ecclus. xxi. 16.*)

Comforting the Sorrowful

BE NOT wanting in comforting them that weep, and walk with them that mourn. (*Ecclus. vi. 38.*)

Comfort one another, and edify one another. (*1 Thess. v. 11.*)

Weep with those that weep. (*Rom. xii. 15.*)

Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world. (*James i. 27.*)

Bearing Wrongs Patiently

AND we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient

toward all men. See that none render evil for evil to any man; but ever follow that which is good toward each other, and toward all men. (1 *Thess.* v. 14, 15.)

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. (*Eph.* iv. 1-3.)

Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience, bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. (*Col.* iii. 12-14.)

Forgiving All Injuries

REMEMBER not any injury done thee by thy neighbor, and do thou nothing by deeds of injury. (*Eccles.* x. 6.)

Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. (*Luke* vi. 36-38.)

Praying for the Living and the Dead

PRAY one for another, that you may be saved. For the continual prayer of a just man availeth much. (*James* v. 16.)

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (2 *Macc.* xii. 46.)

THE CORPORAL WORKS OF MERCY

Feeding the Hungry, Clothing the Naked, and Sheltering the Homeless

DEAL thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. (*Isa.* lviii. 7-11.)

Let the charity of the brotherhood abide in you. And hospitality do not forget; for by this some, being not aware of it, have entertained angels. (*Heb.* xiii. 1, 2.)

But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one toward another, without murmuring, as every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. (1 *Peter* iv. 8-10.)

And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward. (*Matt.* x. 42.)

Redeeming the Captives

RECOVER thy neighbor according to thy power. (*Eccles.* xxix. 26.)

Remember them that are in bands, as if you were bound with them; and them that labor, as being yourselves also in the body. (*Heb. xiii. 3.*)

Visiting the Sick and Burying the Dead

BE NOT slow to visit the sick: for by these things thou shalt be confirmed in love. (*Ecclus. v. 39.*)

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. (*Tob. xii. 12.*)

And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon Me. For the poor you have always with you: but Me you have not always. For she in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. (*Matt. xxvi. 10-13.*)

Almsdeeds

HE THAT hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed, and in truth. In this we know that we are of the truth: and in His sight shall persuade our hearts. (*1 John iii. 17-19.*)

Give, and it shall be given unto you. (*Luke vi. 38.*)

Acceptable is the man that sheweth mercy and lendeth. (*Ps. cxi, v.*)

Then shall the king say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you

came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? Or naked, and covered Thee? Or when did we see Thee sick or in prison, and came to Thee? And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. (*Matt. xxv. 34-40.*)

He that hath mercy on the poor lendeth to the Lord; and the Lord will repay him. (*Prov. xix. 7.*)

Water quencheth a flaming fire, and alms resisteth sins. (*Ecclus. iii. 33.*)

Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. (*Ps. xl. 2.*)

Alms maketh to find mercy and life everlasting. (*Job ii. 42.*)

He that giveth to the poor shall not want. (*Prov. xxviii. 27.*)

God loveth a cheerful giver. (*2 Cor. ix. 7.*)

And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith. (*Gal. vi. 9, 10.*)

Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. (*Luke xii, 33.*)

Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it. (*Tob. iv. 7-12.*)

Prudence

THE knowledge of the holy is prudence. (*Prov. ix. 10.*)
The learning of wickedness is not wisdom, and the device of sinners is not prudence. (*Eccles. xix. 19.*)

Woe to you that are wise in your own eyes, and prudent in your own conceits. (*Isa. v. 21.*)
Counsel shall keep thee, and prudence shall preserve thee. (*Prov. ii. 11.*)

Give me wisdom that sitteth by Thy throne, . . . that she may be with me and labor with me, that I may know what is acceptable with thee. (*Wis. ix. 4, 10.*)
There is no wisdom, there is no prudence, there is no counsel against the Lord. (*Prov. xxi. 30.*)

Blessed is the man that findeth wisdom and is rich in prudence: The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold: She is more precious than all riches: and all the things that are desired, are not to be compared with her. Length of days is in her right hand, and in her left hand riches and glory. Her ways are beautiful ways, and all her paths are peaceable. She is a tree of life to them that lay hold on her: and he that shall retain her is blessed. The Lord by wisdom hath founded the earth, hath established the heavens by prudence. (*Prov. iii. 13-19.*)

The wisdom of the flesh is death; but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God; for it is not subject to the law of God, neither can it be. And they who are in the flesh, cannot please God. (*Rom. viii. 6-8.*)

But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. (*2 Cor. iv. 2.*)

See therefore, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. (*Eph. v. 15-17.*)

Be ye, therefore, wise as serpents and simple as doves. (*Matt. x. 16.*)

Attend that you may know prudence. (*Prov. iv. 1.*)
Let thy eyelids go before thy steps. (*Prov. iv. 25.*)

My son, do thou nothing without counsel, and thou shalt not repent when thou hast done. Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumbling-block to thy soul. And beware of thy own children, and take heed of them of thy household. In every work of thine regard thy soul in faith: for this is the keeping of the commandments. (*Eccles. xxxii. 24-27.*)

Advise not with fools, for they cannot love but such things as please them. (*Eccles. viii. 20.*)

Let not the discourse of the ancients escape thee, for they have learned of their fathers: For of them thou shalt learn understanding, and to give an answer in time of need. (*Eccles. viii. 11, 12.*)

Be prudent and watch in prayers. (*1 Peter iv. 7.*)

Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof. (*Matt. vi. 33, 34.*)

Justice

DO NOT any unjust thing in judgment, in rule, in weight, or in measure. (*Prov. xx. 23.*)

All things whatsoever you would that men should do to you, do you also to them. (*Matt. vii. 12.*)

See thou never do to another what thou wouldst hate to have done to thee by another. (*Tob. iv. 16.*)

For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? (*Matt. xvi. 26.*)

This is the will of God . . . that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. (*1 Thess. iv. 3, 6.*)

With the measure you mete, it shall be measured to you again. (*Matt. vii. 2.*)

Render to all men their dues . . . owe no man anything. (*Rom. xiii. 7, 8.*)

Lift not up thine eyes to riches which thou canst not have. (*Prov. xxiii. 5.*)

The Honor Due to God and the Saints

THE Lord thy God shalt thou adore, and Him only shalt thou serve. (*Matt. iv. 10.*)

To me thy friends, O God, are made exceedingly honorable. (*Ps. cxxxviii. 17.*)

Behold I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and My name is in him. (*Exod. xxiii. 20, 21.*)

Come let us adore and fall down: and weep before the Lord that made us. For He is the Lord our God: and we are the people of His pasture and the sheep of His hand. (*Ps. xciv. 6, 7.*)

Let not thy mouth be accustomed to swearing. (*Ecclus. xxxiii. 9.*)

Blessed be the Name of the Lord. (*Job. i. 21.*)

Holy and terrible is His Name. (*Ps. cx. 9.*)

Remember that thou keep holy the Sabbath day. (*Exod. xx. 8.*)

Rewards of Honoring Parents

HONOR thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. (*Deut. v. 16.*)

He that honoreth his father shall have joy in his own children. (*Ecclus. iii. 6.*)

The glory of a man is from the honor of his father. (*Ecclus. iii. 13.*)

Honor thy father, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. Glory not in the dishonor of thy father: for his shame is no glory to thee. For the glory of a man is from the honor of his father, and a father without honor is the disgrace of the son. (*Ecclus. iii. 10-13.*)

Piety is profitable to all things, having promise of the life that now is, and of that which is to come. (*1 Tim. iv. 8.*)

Respect Due to Superiors

HONOR thy father, in work and word, and all patience. (*Ecclus. iii. 9.*)

Let the priests that rule well, be esteemed worthy of double honor: especially they who labor in the word and doctrine. (*1 Tim. v. 17.*)

Rise up before hoary head and honor the person of the aged man. (*Lev. xix. 32.*)

Render therefore to all men their dues. Tribute, to whom tribute is due: custom, to whom custom: fear, to whom fear: honor, to whom honor. (*Rom. xiii. 7.*)

Obedience and Assistance Due to Superiors

CHILDREN, obey your parents in the Lord, for this is just. (*Eph. vi. 1.*)

Son, support the old age of thy father, and grieve him not in his life; and should his understanding fail, have patience with him, and despise him not when thou art in thy strength. (*Ecclus. iii. 14.*)

Obey your prelates and be subject to them, for they watch to render an account of your soul. (*Heb. xiii. 7.*)

Be ye subject to every human creature for God's sake, whether it be to the king as excelling, or to governors as sent by him. (*1 Peter ii. 13.*)

Servants, be obedient to them that are your lords, . . . serving with a good will as to the Lord, and not to men. (*Eph. vi. 5-7.*)

Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. (*Rom. xiii. 1, 2.*)

I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity. (*1 Tim. ii. 1, 2.*)

Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's. (*Matt. xxii. 21.*)

Duties of Parents and Superiors

HE THAT spareth the rod hateth his son; he that loveth him correcteth him betimes. (*Prov. xiii. 24.*)

A horse not broken becometh stubborn, and a child left to himself will become headstrong. Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge. Give him not liberty in his youth, and wink not at his devices. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee. (*Ecclus. xxx. 8-12.*)

Hast thou children? Instruct them and bow down their necks from their childhood. (*Ecclus. vii. 25.*)

And he that shall receive one such little child in My name, receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals. (*Matt. xviii. 5-7.*)

Fathers, provoke not your children to anger, lest they be discouraged. (*Col. iii. 21.*)

Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee. (*Ecclus. iv. 35.*)

And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of persons with him. (*Eph. vi. 9.*)

If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. (*1 Tim. v. 8.*)

If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all. (*Tob. iv. 15.*)

Watching and Restraining the Tongue

FOR in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body. For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body. Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willet. Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man: But the tongue no man can tame, an unquiet evil, full of deadly poison. By it we bless God and the Father: and by it we curse men, who are made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth, out of the same hole, sweet and bitter water? Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet. Who is a wise man, and

endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom. But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth. For this is not wisdom, descending from above: but earthly, sensual, devilish. (*James iii. 2-15.*)

A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (*Matt. xii. 35-37.*)

Set a watch, O Lord, before my mouth, and a door round about my lips. (*Ps. cxl. 3.*)

In the multitude of words there shall not want sin: but he that refraineth his lips is most wise. (*Prov. x. 19.*)

Be not hasty in thy tongue: and slack and remiss in thy works. (*Ecclus. iv. 34.*)

Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man. (*Col. iv. 6.*)

A mild answer breaketh wrath: but a harsh word stirreth up fury. (*Prov. xv. 1.*)

Truthfulness

PUT away lying, and speak ye the truth. (*Eph. iv. 25.*)

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice: he that speaketh truth in his heart, who hath not used deceit in his tongue: nor hath done evil to his neighbor: nor taken up a reproach against his neighbors. In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbor, and deceiveth not; he that hath not put out his money to usury, nor taken bribes against the innocent: He that doth these things shall not be moved for ever. (*Ps. xiv. 1-7.*)

A lie is a foul blot in the mouth of a man. A thief is

better than a man that is always lying; but both of them shall inherit destruction. (*Ecclus. xx. 26.*)

Be not willing to make any manner of lie. (*Ecclus. vii. 14.*)

He that speaketh sophistically is hateful. (*Ecclus. xxxvii. 23.*)

Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father Who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father Who seeth in secret will repay thee. (*Matt. vi. 1-4.*)

Wherefore putting away lying, speak ye the truth every man with his neighbor; for we are members one of another. (*Eph. iv. 25.*)

Speaking Justly of Our Neighbor

DETRACT not one another. (*James iv. 11.*)
A good name is better than great riches. (*Prov. xxii. 1.*)

Have nothing to do with detractors, for their destruction shall arise suddenly. (*Prov. xxiv. 21.*)

Hedge in thine ears with thorns, hear not a wicked tongue. (*Ecclus. xxviii. 28.*)

The detractor is the abomination of men. (*Prov. xxiv. 9.*)

Be not witness without cause against thy neighbor: and deceive not any man with thy lips. Say not: I will do to him as he hath done to me: I will render to every one according to his work. (*Prov. xxiv. 28, 29.*)

FORTITUDE

Courage in Doing Good

EXPECT the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord. (*Ps. xxvi. 14.*)

And I say to you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. (*Luke xii. 8.*)

He that taketh not up his cross, and followeth Me, is not worthy of Me. He that findeth his life, shall lose it; and he that shall lose his life for Me, shall find it. (*Matt. x. 38-39.*)

Take courage, and be strong. Take courage, and be very valiant: that thou mayst observe and do all the law, which Moses My servant hath commanded thee: turn not from it to the right hand or to the left, that thou mayst understand all things which thou dost. . . . Behold I command thee, take courage, and be strong. Fear not and be not dismayed: because the Lord thy God is with thee in all things whatsoever thou shalt go to. (*Josue i. 6-9.*)

Your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalls you brethren who are in the world. (*1 Peter v. 8, 9.*)

I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. (*John ii. 14.*)

Labor as a good soldier of Christ Jesus. (*2 Tim. ii. 3.*)

And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. (*Acts v. 41.*)

Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee. (*Ecclus. iv. 33.*)

Patience

THE fruit of the Spirit is charity, joy, peace, patience. (*Gal. v. 22.*)

For this is thankworthy, if for conscience toward God, a man endure sorrows, suffering wrongfully. For what glory is it, if committing sin, and being buffeted for it, you endure? But if doing well you suffer patiently; this is thankworthy before God. For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: when He suffered, He threatened not: but delivered Himself to him that judged Him unjustly. Who His own self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. (*1 Peter ii. 19-24.*)

Perseverance

HE THAT shall persevere unto the end, he shall be saved. (*Matt. x. 22.*)

Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God. (*Luke ix. 62.*)

Brethren, be not weary in well-doing. (*2 Tim. iii. 13.*)

If you continue in My word, you shall be My disciples indeed. (*John viii. 31.*)

Persevere under chastisement. God dealeth with you as with His sons. (*Heb. xii. 7.*)

In doing good let us not fail. For in due time we shall reap, not failing. (*Gal. vi. 9, 10.*) Be thou faithful until death, and I will give thee the crown of life. (*Apoc. ii. 10.*)

He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before My Father, and before His angels. (*Apoc. iii. 5.*)

I have fought a good fight, I have finished my course. I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love His coming. Make haste to come to me quickly. (2 Tim. iv. 7, 8.)

Mortification

BY SURFEITING many have perished, but he that is temperate shall prolong life. (*Ecclus. xxxvii. 34.*) Be sober and watch because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. (1 Peter v. 8.)

And you, employing all care, minister in your faith, virtue; and in virtue, knowledge; And in knowledge, abstinence; and in abstinence, patience; and in patience, godliness. (2 Peter i. 5, 6.)

But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences. (*Rom. xiii. 14.*)

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. (*Luke xxi, 34-36.*)

Prayer is good with fasting and alms, more than to lay up treasures of gold. (*Tob. xii. 8.*)

Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live. (*Rom. viii. 12, 13.*)

CHASTITY

BLESSED are the clean of heart: for they shall see God. (*Matt. v. 8.*)

Know you not that your bodies are the members of Christ? Or know you not, that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God; and you are not your own? For you are bought with a great price. Glorify and bear God in your body. (1 Cor. vi. 15, 19, 20.)

And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know Whose gift it was: I went to the Lord, and besought Him. (*Wis. viii. 21.*)

O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts. (*Wis. 1, 2.*)

Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul. (1 Peter ii. 11.)

Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him. (*Prov. xv. 26.*)

He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend. (*Prov. xxii. 11.*)

And no price is worthy of a continent soul. (*Ecclus. xxvi. 20.*)

And I beheld, and lo! a lamb stood upon Mount Sion, and with Him an hundred forty-four thousand, having His name, and the name of His Father, written on their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps. And they sang as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but

those hundred forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb: And in their mouth there was found no lie; for they are without spot before the throne of God. (*Apoc. xiv. 1-5.*)

MEEKNESS AND HUMILITY

BLESSED are the meek, for they shall possess the land. (*Matt. v. 4.*)

Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls. (*Matt. xi. 29.*)

Admonish them to speak evil of no man, not to be litigious, but gentle: showing all mildness toward all men. (*Titus iii. 1, 2.*)

I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, With all humility and mildness, with patience, supporting one another in charity. (*Eph. iv. 1, 2.*)

Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning. (*Job. iv. 14.*)

Boast not for to-morrow, for thou knowest not what the day to come may bring forth. Let another praise thee, and not thy own mouth: a stranger, and not thy own lips. (*Prov. xxvii. 1, 2.*)

Knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God; He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded. Then after He had washed their feet, and taken His garments, being set down again, He said to them: Know you what I have done to you? You call Me Master, and Lord; and you say well, for so I am. If then I being your Lord and Master, have

washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. (*John xiii. 3-15.*)

Why is earth and ashes proud? (*Ecclus. x. 9.*)

For who distinguisheth thee? Or what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it? (*Cor. iv. 7.*)

But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble. (*James iv. 6.*)

For let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given Him a Name which is above all names: that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. (*Philipp. ii. 5-11.*)

DEATH

The Vanity and Uncertainty of Life

HE KNOWETH our frame. He remembereth that we are dust. Man's days are as grass, as the flower of the field so shall he flourish. For the spirit shall pass in him, and he shall not be; and he shall know his place no more. (*Ps. lxxxix. 14-16.*)

A thousand years in Thy sight are as yesterday which is past, and as a watch in the night. As things that are counted nothing shall their years be. In the morning man shall grow up like grass, in the morning he shall flourish and pass away; in the evening he shall fall, grow dry, and wither. (*Ps. lxxxix. 4-6.*)

All flesh is as grass: and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. (1 Peter 1, 24.)

Lord, what is man, that Thou art made known to him? or the son of man, that Thou makest account of him? Man is like to vanity; his days pass away like a shadow. (Ps. cxliii. 3-4.)

For what is your life? It is a vapor which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will, and, if we shall live, we will do this or that. But now you rejoice in your arrogancies. All such rejoicing is wicked. (James iv. 15-16.)

Boast not for to-morrow, for thou knowest not what the day to come may bring forth. (Prov. xxvii. 1.)

Behold now, you that say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain; Whereas you know not what shall be on the morrow. (James iv. 13-14.)

Death Ends Our Work

IT IS appointed for men once to die, and after this the judgment. (Heb. ix. 27.)

The days of man are short, and the number of his months is with Thee; Thou hast appointed his bounds, which cannot be passed. (Job. xiv. 5.)

O Lord, make me know my end, and what is the number of my days, that I may know what is wanting to me. (Ps. xxxviii. 5.)

The life of man upon earth is a warfare, and his days are like the days of a hireling. As a servant longeth for the shade, and as the hireling looketh for the end of his work. (Job vii. 1-2.)

The Nearness of Death

BEHOLD, short years pass away, and I am walking in a path by which I shall not return. (Job xvi. 23.)

We are sojourners before Thee, and strangers, as were all our fathers. Our days upon earth are as a shadow, and there is no stay. (1 Peter xxix. 15.)

Man, born of a woman, living for a short time, is filled with many miseries. He cometh forth like a flower and is destroyed, and fleeth as a shadow, and never continueth in the same state. And dost Thou think it meet to open Thy eyes upon such a one, and to bring him into judgment with Thee? (Job xiv. 1-3.)

We have not here a lasting city, but we seek one that is to come. (Heb. xiii. 14.)

The Death of the Wicked

THE praise of the wicked is short, and the joy of the hypocrite but for a moment. If his pride mount up even to heaven, and his head touch the clouds, in the end he shall be destroyed like a dunghill, and they that had seen him, shall say: Where is he? (Job xx. 5-7.)

As a dream that fleeth away he shall not be found, he shall pass as a vision of the night. The eyes that had seen him, shall see him no more, neither shall his place any more behold him. (Job xx. 8-9.)

How often shall the lamp of the wicked be put out, and a deluge come upon them, and He shall distribute the sorrows of His wrath? They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth. (Job xxi. 17-18.)

They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand. (Job xxxiv. 20.)

Poverty like water shall take hold on him, a tempest shall oppress him in the night. A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place. And He shall cast upon him, and shall not spare. Out of His hand he would willingly flee. He shall clasp his hands upon him, and shall hiss at him, beholding his place. (Job xxvii. 20-23.)

They shall shortly wither away as grass, and as the green herbs shall quickly fall. For yet a little while, and

the wicked shall not be; and thou shalt seek his place, and shalt not find it. (*Ps. xxxvi. 2, 10.*)

I have seen the wicked highly exalted, and lifted up like the cedars of Lebanon: And I passed by, and lo, he was not; and I sought him, and his place was not found. (*Ps. xxxvi. 35-36.*)

The Folly of a Wicked Life

WHAT is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his soul? The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing. (*Job xxvii. 8, 19.*)

He shall not see destruction, when He shall see the wise dying; the senseless and the fools shall perish together. And they shall leave their riches to strangers. They are laid in the grave like sheep; death shall feed upon them. And the just shall have dominion over them in the morning: and their help shall decay in hell from their glory. (*Ps. xlviii. 10-11.*)

As the tempest that passeth, so the wicked shall be no more. And the years of the wicked shall be shortened. (*Prov. x. 25, 27.*)

God hath given him place for penance, and he abuseth it unto pride; but His eyes are upon his ways. They are lifted up for a little while, and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken. (*Job xxiv. 23-24.*)

The Death of the Just

PRECIOUS in the sight of the Lord is the death of His saints. (*Ps. cxv. 15.*)

The souls of the just are in the hands of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery, and their going away from us, for utter destruction; but they are in peace. And though

in the sight of men they suffered torments, their hope is full of immortality. (*Wis. iii. 1-4.*)

He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. (*Wis. iv. 11-12.*)

Being made perfect in a short space, he fulfilled a long time; for his soul pleased God: therefore He hastened to bring him out of the midst of iniquities; but the people see this, and understand not, nor lay up such things in their hearts. (*Wis. iv. 13-14.*)

With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed. (*Esd. i. 13.*)

I heard a voice from heaven saying to me: Write, Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them. (*Apoc. xiv. 13.*)

Death Has No Terrors for the Just

THOUGH I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff, they have comforted me. (*Ps. xxiii. 4.*)

Fear not; I am the first and the last. (*Apoc. i. 17.*)
To me, to live is Christ, and to die is gain. (*Philipp. i. 21.*)

And if to live in the flesh, this is to me the fruit of labor; and what I shall choose, I know not. But I am straitened between two, having a desire to be dissolved, and to be with Christ, being by much the better. But to remain in the flesh is necessary for you. (*Philipp. i. 22-24.*)

We know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. For we also, who are in this tabernacle, do groan being burdened; because we would not be unclothed, but clothed over, that

what is mortal may be swallowed up by life. Now He that maketh us for this very thing is God, who hath given us the pledge of the Spirit. Therefore, having always confidence, knowing that, while we are in the body, we are absent from the Lord. We are confident, I say, and have a good will to be absent rather from the body, and to be present with the Lord. And therefore we labor, whether absent or present, to please Him. (2 Cor. v. 4-9.)

Lord Jesus, receive my spirit. (Acts vii. 59.)

The Happiness of a Good Death

HE THAT believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die forever. (John xi. 25-26.)

There remaineth, therefore, a rest for the people of God. For he who is entered into his rest, he also hath rested from his own works, as God from His. Let us hasten, therefore, to enter into that rest. (Heb. iv. 9-11.)

Who will give me wings like a dove, and I will fly and be at rest? (Ps. liv. 7.)

There the wicked cease from tumult, and there the wearied in strength are at rest. (Job iii. 17.)

The just man if he be prevented with death, shall be in rest. He pleased God and was beloved, and living among sinners he was translated. (Wis. iv. 7, 10.)

We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope; for if we believe that Jesus died, and rose again, even so them who have slept through Jesus, God will bring with Him. (1 Tim. iv. 12-13.)

Preparation for Death

I MUST work the works of Him that sent Me, whilst it is day: the night cometh when no man can work. (John ix. 4.)

The time is short: it remaineth that they that weep be as though they wept not, and they that rejoice as if they rejoiced not, and they that use this world, as if they use it not; for the fashion of this world passeth away. (1 Cor. vii. 30-31.)

Remember thy creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not: before the silver cord be loosed, and the golden bowl be broken, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern, and the dust return into its earth, from whence it was, and the spirit return to God, who gave it. (Eccles. xii. 1, 6.)

Blessed are those servants, whom the Lord, when He cometh, shall find watching. (Luke xii. 37.)

JUDGMENT

The Particular and General Judgments

IT IS appointed unto men once to die, and after this the Judgment. (Heb. ix. 27.)

All the hosts of the heavens shall pine away, and the heavens shall be folded together as a book; and all their host shall fall down as the leaf falleth from the vine and from the fig-tree. (Is. xxxiv. 4.)

Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light. And the stars shall fall from heaven, and the powers of the heavens shall be moved. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice; and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. Heaven and earth shall pass, but My words shall not pass. (Matt. xxiv. 29-31, 35.)

Behold He cometh with the clouds, and every eye shall see Him, and they also that pierced Him. (*Apoc. i. 7.*)

The Son of man shall come in the glory of His Father with His angels; and then will He render to every man according to his works. (*Matt. xvi. 27.*)

God shall judge both the just and the wicked, and then shall be the time of everything. (*Ecclus. iii. 17.*)

There is nothing covered that shall not be revealed; nor hidden, that shall not be known. (*Luke xii. 2.*)

Every man's work shall be manifest, for the day of the Lord shall declare it. (*1 Cor. iii. 13.*)

If God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment: the Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented. (*2 Peter ii. 4, 9.*)

Every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (*Matt. xii. 36-37.*)

The Judge

I BEHELD till thrones were placed, and the Ancient of Days sat: His garment was white as snow, and the hair of His head like clean wool: His throne like flames of fire: the wheels of it like a burning fire. A swift stream of fire issued forth from before Him: thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood before Him: the Judgment sat and the books were opened. (*Dan. vii. 9, 10.*)

Those Who are to be Judged

I SAW a great white throne, and One sitting upon it, from Whose face the earth and heaven fled away, and there was no place found for them. And I saw the dead, great and small, standing in the presence of the throne,

and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works. And the sea gave up the dead, that were in it, and death and hell gave up their dead, that were in them; and they were judged every one according to their works. (*Apoc. xx. 11-13.*)

The kings of the earth, and the princes, and the tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And they say to the mountains and the rocks: Fall upon us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of their wrath is come, and who shall be able to stand? (*Apoc. vi. 15-17.*)

When the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. (*Matt. xxv. 31-33.*)

The Sentence of the Just

THEN shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? Or naked, and covered Thee? Or when did we see Thee sick or in prison, and come to Thee? And the King, answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. (*Matt. xxv. 34-40.*)

The Sentence of the Wicked

WHEN He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty and you gave Me not to drink: I was a stranger, and you took Me not in: naked, and you covered Me not: sick and in prison and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment: but the just into life everlasting. (*Matt. xxv. 41-45.*)

The Thought of the Judgment a Consolation to the Just

HE HATH prepared His throne in judgment: and He shall judge the world in equity. He shall judge the people in justice. (*Ps. ix. 8, 9.*)

He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed, giving faith to all, by raising Him up from the dead. (*Acts xvii. 31.*)

The Son of man shall come in the glory of His Father with His angels, and then will He render to every man according to his works. (*Matt. xvi. 27.*)

Behold, I come quickly, and My reward is with Me, to render to every man according to his works. (*Apoc. xxii. 12.*)

The Thought of the Judgment is Terrible to the Wicked

IT IS a fearful thing to fall into the hands of the living God. (*Heb. x. 31.*)

The wicked man is reserved to the day of destruction, and He shall be brought to the day of wrath. (*Job xxi. 30.*)

The nations were angry: and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst render reward to Thy servants the prophets and to the saints, and to them that fear Thy name, little and great, and shouldst destroy them who have corrupted the earth. (*Apoc. xi. 12.*)

Preparation for the Judgment

SEEING, then, that all these things are to be dissolved, what manner of people ought you to be in holy conversations and godliness: looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the heat of fire? (*2 Peter iii. 11-12.*)

Walk in the ways of the heart, and in the sight of thine eyes: and know that for all these God will bring thee to judgment. (*Eccclus. xi. 9.*)

Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man. (*Luke xxi. 36.*)

HELL

The Pain of Loss

HE SHALL say to you: I know you not whence you are: depart from Me, all ye workers of iniquity. (*Luke xiii. 27.*)

Because they forsook me, and I hid My face from them: and I delivered them into the hands of their enemies, and they fell all by the sword. I have dealt with them according to their uncleanness, and wickedness, and hid My face from them. (*Ezech. xxxix. 23, 24.*)

Then shall they cry to the Lord, and He will not hear them; and He will hide His face from them at that

time, as they have behaved wickedly in their devices. (*Mich. iii. 4.*)

There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. (*Luke xiii. 28.*)

The children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. (*Matt. viii. 12.*)

The Pain of Sense

THEY that work iniquity shall be cast into the furnace of fire: there shall be weeping and gnashing of teeth. (*Matt. xiii. 42.*)

Lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom; and he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. (*Luke xvi. 23, 24.*)

The smoke of their torments shall ascend up forever and ever: neither have they rest day nor night, who have adored the beast. (*Apoc. xiv. 11.*)

Despair of the Damned

WHEN shall the just stand with great constancy against those that have afflicted them. These, seeing it, shall be troubled with terrible fear, saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us. And the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways: but

the way of the Lord we have not known. What hath pride profited us? Or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow. (*Wis. v. 1-9.*)

The Eternity of Hell

MANY of those that sleep in the dust of the earth shall awake: some unto life everlasting, and others unto reproach to see it always. (*Dan. xii. 2.*)

Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. (*Matt. xxv. 41.*)

They shall go into everlasting punishment. (*Matt. xxv. 46.*)

And the angels who kept not their principality, but forsook their own habitation, He hath reserved under darkness in everlasting chains, unto the judgment of the great day. As Sodom and Gomorrah, and the neighboring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire. (*Jude 6, 7.*)

And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with the angels of His power: in a flame of fire, yielding vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of His power. (*2 Thess. i. 7-9.*)

And if thy hand scandalize thee, cut it off. It is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire: where their worm dieth not, and the fire is not extinguished. And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire: where their worm dieth not, and the fire is not extinguished. And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom

of God, than having two eyes to be cast into the hell of fire; where their worm dieth not, and the fire is not extinguished. (*Mark ix. 42-47.*)

Impenitence the Cause of Damnation

GOD spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell unto torments to be reserved unto judgment. (2 *Peter ii. 4.*)

The angels, who kept not their principality, but forsook their own habitation, He hath reserved under darkness in everlasting chains, unto the judgment of the great day. (*Jude 6.*)

The congregation of sinners is like tow heaped together, and the end of them is a flame of fire. The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains. He that keepeth justice shall get the understanding thereof. (*Eccclus. xxi. 10-12.*)

Wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. (*Matt. vii. 13.*)

[*They who obey not the gospel*] shall suffer eternal punishment in destruction, from the face of the Lord, and from the glory of His power. (2 *Thess. i. 9.*)

When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you, then shall they call upon Me, and I will not hear: they shall rise in the morning, and shall not find Me; because they have hated instruction, and received not the fear of the Lord, nor consented to My counsel, but despised all My reproof. (*Prov. i. 27-30.*)

How to Avoid Hell

FEAR ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell. (*Matt. x. 28.*)

If thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. (*Matt. xviii. 8.*)

If thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire, where their worm dieth not. (*Mark ix. 46, 47.*)

HEAVEN

In Heaven There Shall be No Evils

WE SHALL cast death down headlong forever. (*Is. xxv. 8.*)

Death shall be no more. (*Apoc. xxi. 4.*)

I will turn their mourning into joy, and will comfort them and make them joyful after their sorrow. (*Jer. xxxi. 13.*)

Blessed are they that mourn: for they shall be comforted. (*Matt. v. 5.*)

God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. (*Apoc. xxi. 4.*)

Night shall be no more: and they shall not need the light of lamp, for the Lord God shall enlighten them, and they shall reign forever and ever. (*Apoc. xxii. 5.*)

They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes. (*Apoc. vii. 16, 17.*)

They shall come and shall give praise in Mount Zion: and they shall flow to the good things of the Lord, and their soul shall be as a watered garden, and they shall be hungry no more. (*Jer. xxxi. 12.*)

Heaven Means the Possession of All Good

THE throne of God and of the Lamb shall be in it, and His servants shall serve Him. And they shall see His face; and His name shall be on their foreheads. (*Apoc. xxii. 3, 4.*)

With Thee is the fountain of life; and in Thy light we shall see light. (*Ps. xxxv. 10.*)

We know that, when He shall appear, we shall be like to Him; because we shall see Him as He is. (*1 John iii. 2.*)

Thou shalt fill me with joy with Thy countenance. (*Ps. xv. 11.*)

And they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen. (*Apoc. vii. 11, 12.*)

Thou art worthy, O Lord our God, to receive glory, and honor, and power: because Thou hast created all things; and for Thy will they were, and have been created. (*Apoc. iv. 8-11.*)

The Just shall go into life everlasting. (*Matt. xxv. 46.*)

And I, John, saw the holy city the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. (*Apoc. xxi. 2.*)

I saw no temple therein. For the Lord God almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it. (*Apoc. xxi. 22-24.*)

He that shall overcome I will make him a pillar in the temple of my God; and he shall go out no more. (*Apoc. iii. 12.*)

To him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father, in His throne. (*Apoc. iii. 21.*)

In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go, and prepare a place for you: I will come again, and will take you to Myself, that where I am, you also may be. (*John xiv. 2, 3.*)

Father, I will that where I am, they also whom Thou hast given Me may be with Me, that they may see My glory which Thou hast given Me, because Thou hast loved Me before the foundation of the world. (*John xvii. 2.*)

My people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest. (*Is. xxii. 18.*)

They that are redeemed by the Lord, shall return, and shall come into Zion singing praises, and joy everlasting shall be upon their heads, they shall obtain joy and gladness, sorrow and mourning shall flee away. (*Is. li. 11.*)

They shall rejoice before Thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils. (*Is. ix. 3.*)

You shall find rest to your souls. (*Matt. xi. 29.*)

There the wearied in strength are at rest. (*Job iii. 17.*)

There remaineth a day of rest for the people of God. For he that is entered into his rest, the same also hath rested from his works, as God did from His. Let us hasten, therefore, to enter into that rest. (*Heb. iv. 9-11.*)

Who will give me wings like a dove, and I will fly and be at rest? (*Ps. liv. 7.*)

You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to His servants. (*Is. lxvi. 13, 14.*)

Then shall thy light break forth as the morning, and thy health shall speedily arise. (*Is. lviii. 8.*)

I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom: and may sit upon thrones judging the twelve tribes of Israel. (*Luke xxii. 29, 30.*)

They shall be inebriated with the plenty of Thy house; and Thou shalt make them drink of the torrent of Thy pleasure. (*Ps. xxxv. 9.*)

How to Obtain Heaven

LAY not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither rust nor moth doth consume, and where thieves do not break through nor steal. (*Matt. vi. 19, 20.*)

He that hath an ear let him hear what the Spirit saith to the churches: To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God. (*Apoc. ii. 7.*)

To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter a new name written, which no man knoweth but he that receiveth it. (*Apoc. ii. 17.*)

Walk worthy of God who hath called you unto His kingdom and glory. (*1 Tim. ii. 12.*)

When the prince of pastors shall appear, you shall receive a never-fading crown of glory. (*1 Peter v. 4.*)

Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father, Who is in heaven, he shall enter into the kingdom of heaven. (*Matt. vii. 21.*)

Jesus said to them: Suffer the little children, and forbid them not to come to Me: for the kingdom of heaven is for such. The kingdom of heaven suffereth violence, and the violent bear it away. (*Matt. xi. 12.*)

He that hateth his life in this world keepeth it unto life eternal. (*John xii. 25.*)





DEVOUT REFLECTIONS DRAWN FROM THE IMITATION OF CHRIST

THE VANITY OF EARTHLY THINGS

IT IS vanity to seek perishing riches, and to trust in them. Vanity, also, it is, to court honors, and to lift up one's self on high. It is vanity to follow the desires of the flesh; and to desire that, for which hereafter there must be a heavy penalty. It is vanity to wish a long life, and to take but little pains about a good life. It is vanity to attend only to the present life, and not to look forward to the things that are to come. It is vanity to love what is passing away with all speed, and not to be hasting thither where endless joy abideth. (I. 1.)

True Wisdom

THE highest and most useful lesson we can learn is this, to know truly and to look down upon ourselves. To think nothing of ourselves, and always to judge well and highly of others, is great wisdom and high perfection. (I. 2.)

Prudence in What We Do

IT IS great wisdom not to be rash in what is to be done, and not to persist obstinately in our own opinions. It is a part of this wisdom also, not to believe everything men say, nor straightway to pour into the ears of others what we have heard or believed. Take counsel of a wise and conscientious man, and seek rather to be instructed by one that is better, than to follow thine own inventions. (I. 4.)

Peace of Heart

IT IS by resisting the passions, and not by serving them, that true peace of heart is to be found. Peace therefore is not in the heart of the carnal man, nor in the man who is devoted to outward things, but in the fervent and spiritual man. (I. 6.)

Company and Conversation

ALY as much as possible the tumult of men; for the treating of worldly affairs is a great hindrance, even though they be discoursed of with a simple intention. For we are too easily contaminated and ensnared with vanity. I would that many a time I had kept silence, and not been in company. Why are we so fond of speaking and of talking idly together, when yet we seldom return to silence without some wound to conscience? The reason why we are so fond of talking is, that we seek consolation from one another by much discoursing together; and we wish to lighten our heart, wearied with various thoughts. And we are very fond of speaking and thinking of those things we very much love or wish for, or that we feel are a contradiction to us. But, alas, it is often vainly and to no purpose; for this outward consolation is no small hindrance to the interior and divine consolation. Therefore we must watch and pray, lest the time pass away

without fruit. If thou hast leave to speak, and it is expedient, speak those things that may edify. Evil custom and negligence about our spiritual advancement contribute much to the unguardedness of our tongue. But devout conferences upon spiritual things are no small help to spiritual progress; especially where persons of congenial mind and spirit are associated together in God. (I. 10.)

How to Enjoy Much Peace

WE MIGHT have much peace, if we would not busy ourselves with the sayings and doings of other people, and with things which concern us not. How can he long abide in peace who entangleth himself with other people's concerns; who seeketh occasions abroad; who little or seldom recollecteth himself interiorly? Blessed are the single-hearted, for they shall enjoy much peace. (I. 11.)

Son, be not curious, and give not way to useless cares. What is this or that to thee? follow thou Me. For what is it to thee whether that man be such or such, or whether this man do or speak this or that? Thou dost not need to answer for others, but thou shalt for thyself give an account. Why, therefore, dost thou meddle with them? Behold, I know all men, and see all things that are done under the sun; and I know how it is with every one, what he thinks, what he would have, and at what his intention aims. To Me, therefore, are all things to be committed; but do thou keep thyself in good peace; and let the unquiet be as unquiet as he will. Whatsoever he shall do or say, will come upon himself, because he cannot deceive Me. (III. 24.)

Charity the Standard of Good

WITHOUT charity, the outward work profiteth nothing; but whatever is done out of charity, be it ever so little and contemptible, it is all made fruitful; inasmuch as God regardeth more out of how much love a man doth

work, than how much he doth. He doth much who loveth much. He doth much who doth well what he hath to do. He doth well, who regardeth rather the common good than his own will. Oftentimes that seemeth to be charity which is rather a work of the flesh; for natural inclination, self-will, hope of reward, study of our own interest, will seldom be absent. (I. 15.)

Bearing with Others

STUDY to be patient in bearing the defects of others, and their infirmities, be they what they may; for thou hast many things, which others must bear withal. If thou canst not make thyself what thou wouldst be, how canst thou expect to have another so exactly to thy liking? (I. 16.)

The Saints and Ourselves

LOOK upon the lively examples of the Holy Fathers, in whom shone real perfection and the religious life, and thou wilt see how little it is, and almost nothing, that we do. Alas, what is our life, if it be compared with theirs! Saints and friends of Christ, they served our Lord in hunger and thirst, in cold and nakedness, labor and weariness, in watchings and fastings, in prayer and holy meditations, in frequent persecutions and reproaches. Oh, how many and grievous tribulations did the apostles suffer, and the martyrs, and confessors, and virgins, and all the rest who resolved to follow the steps of Christ! For they hated their lives in this world that they might keep them unto life eternal. (I. 18.)

Daily Examination and Resolution

LET us try as much as we can, we shall still unavoidably fail in many things. Nevertheless, we should always have some certain resolution, and especially against the

things that are our greatest hindrances. We must ~~also~~ examine and set in order both our interior and exterior, for both are necessary to our advancement. If thou ~~canst~~ not be continually recollected, at all events be so ~~some~~ times, and at least once a day; in the morning, for example, or the evening. In the morning frame thy purpose; in the evening examine thy conduct, how thou hast behaved to-day in word, deed, and thought; for it may be that in these thou hast many times offended God and thy neighbor. (I. 19.)

Looking to the Everlasting Festival

ABOUT the time of the principal festivals we should renew our good exercises, and implore more fervently the intercession of the saints. From festival to festival we should make our resolutions, as if we were then to depart from this world, and to come to the eternal festival. And so we ought carefully to prepare ourselves in seasons of devotion, and walk the more devoutly, and keep every observance the more strictly, as if we were in a little while to receive from God the reward of our labor. And if it be put off, let us believe that we were not well enough prepared, and as yet unworthy of that so great glory which shall be revealed to us in the time appointed; and let us study to prepare ourselves the better for our departure. Blessed is that servant, saith the Evangelist St. Luke, whom, when the Lord shall come, he shall find watching. Amen, I say unto you, he shall set him over all his possessions. (I. 19.)

Daily Preparation for Death

AVERY little while and all will be over with thee here. See to it, how it stands with thee in the next life. Man to-day is, and to-morrow he is seen no more. And when he is taken away from the sight, he is quickly also out of mind. Oh, the dulness and the hardness of the

human heart, that dwelleth only upon things present, instead rather of providing for those which are to come! Thou shouldst so order thyself in every deed and thought as if thou wert immediately to die. If thou hadst a good conscience, thou wouldst not much fear death. It were better to shun sin than to fly death. If thou art not prepared to-day, how wilt thou be to-morrow? To-morrow is uncertain; and how knowest thou if thou shalt have to-morrow? Blessed is the man that hath the hour of his death continually before his eyes, and daily putteth himself in order for death. (I. 23.)

For Improvement of Life

TWO things especially conduce to great improvement; namely, forcibly to withdraw one's-self from what nature is viciously inclined to, and fervently to follow up the good one is most in need of. Study, likewise, especially to guard against and to get the better of such things as oftenest displease thee in others. Turn all occasions to thy spiritual profit, so that the good examples thou mayest see or hear of may stir thee up to imitate them. And whatever thou shalt observe that is blameworthy, take care not to do the same thing thyself; or if thou have ever done so, study to amend as soon as possible. As thine eye observeth others, so again thou art also observed by others. (I. 25.)

The Good Use of Time

EVER keep in mind thine end, and that time lost returneth no more. Without care and diligence thou shalt never acquire virtues. If once thou beginnest to grow lukewarm, thou beginnest to be in a bad state. But if thou give thyself to fervor thou shalt find great peace; and thou shalt feel thy labor light, through the grace of God, and for the love of virtue. The fervent and diligent man is ready for all things. It is harder labor to withstand our vices and passions than to toil at bodily labors. He

that shunneth not small defects, by little and little falleth into greater. Thou wilt always be glad in the evening, if thou spend the day profitably. Watch over thyself, stir up thyself, admonish thyself, and whatever may become of others, neglect not thyself. In proportion as thou dost violence to thyself, the greater progress wilt thou make. (I. 25.)

The Enduring Friend

WHEN thou hast Christ, thou art rich, and He is sufficient for thee. He will provide for thee, and be thy faithful and provident helper in all things; so that thou needest not to trust in men. For men soon change, and they quickly fail; but Christ abideth forever, and standeth by us firmly to the end. No great confidence must we place in frail and mortal man, useful though he be, and dearly beloved; nor shouldst thou be much grieved if he sometimes oppose and contradict thee. They that to-day are with thee, to-morrow may be against thee; and they often change to the contrary, like the wind. Put thy whole trust in God, and let Him be thy fear and thy love. He will answer for thee, and will graciously do for thee as shall be best. Here thou hast no abiding city; and wherever thou shalt be, thou art a stranger and a pilgrim; nor wilt thou ever have rest, except thou be interiorly united with Christ. (II. 1.)

Be humble and peaceable, and Jesus will be with thee. Be devout and calm, and Jesus will abide with thee. Thou mayest soon drive away Jesus, and lose His grace, if thou wilt turn aside after outward things. And if thou drive Him from thee and lose Him, to whom wilt thou fly? and whom, then, wilt thou seek for thy friend? Without a friend, thou canst not live happily; and if Jesus be not a friend to thee above all, thou wilt indeed be sad and desolate. Thou dost foolishly, therefore, to trust in any other, or to rejoice in any other. We ought rather to choose to have the whole world against us than to offend Jesus. Of all, therefore, that are dear to thee, let Jesus be thy special beloved. (II. 8.)

Suffering Reproach With Jesus

IF THOU devoutly betake thyself to the wounds and precious scars of Jesus, thou shalt feel great comfort in tribulation; thou wilt not care much for being slighted by man, and wilt easily bear the speeches of detractors. Christ also was despised by men in the world, and in His greatest need He was forsaken, amidst insults, by His acquaintance and His friends. Christ was willing to suffer and to be despised, and darest thou complain of aught? Christ had enemies and detractors, and wouldst thou have all to be thy friends and benefactors? Whence shall thy patience be crowned, if thou meet with no adversity? If thou wilt suffer no contradiction, how canst thou be the friend of Christ? Endure with Christ and for Christ, if thou wouldst reign with Christ. (II. 1.)

Looking to God Alone

TAKE no great account of who may be for thee or against thee, but mind and take care that God be with thee in every thing thou dost. Have a good conscience, and God will sufficiently defend thee; for he whom God will help, no man's malice can hurt. If thou knowest only how to be silent and to endure, doubt not but that thou shalt experience help from the Lord. (II. 2.)

Distrust of Self

WE MAY not trust too much to ourselves; for grace and understanding are often wanting to us. There is in us but little light, and this we soon lose by negligence. Oftentimes we are quite unconscious how interiorly blind we are. We often do amiss, and do worse in excusing ourselves. Sometimes we are moved by passion, and think it zeal. We blame little things in others, and overlook great things in ourselves. We are quick enough in

perceiving and weighing what we bear from others; but we think little of what others have to bear from us. He that should well and justly weigh his own doings would find little cause to judge harshly of another. The interior man regardeth the care of himself before all other cares; and he that looketh diligently to himself findeth it not difficult to be silent about others. (II. 5.)

A Good Conscience

THE good man's glory is the testimony of a good conscience. Have a good conscience, and thou shalt always have joy. A good conscience can bear very much and is very joyful in the midst of adversity. An evil conscience is always fearful and unquiet; sweetly shalt thou rest, if thy heart upbraid thee not. Never rejoice except when thou hast done well. (II. 6.)

Seeking Jesus

IF IN all things thou seekest Jesus, truly thou shalt find Jesus; but if thou seek thyself, thou shalt find thyself also, but to thine own ruin. For if a man seek not Jesus, he doth himself more harm than the whole world and all his enemies can do him. (II. 7.)

Loving Jesus Above All

BLESSED is he who understandeth what it is to love Jesus, and to despise himself for the sake of Jesus. We must leave what is beloved for the sake of the Beloved; for Jesus will be loved alone and above all things. The love of things created is deceitful and inconstant; the love of Jesus is faithful and enduring. He that clingeth to the creature shall fall with its falling. He that embraceth Jesus shall be firmly rooted for ever. Love Him, and keep Him for thy friend, Who, when all go away, will

not forsake thee, nor suffer thee to perish in the end. Sooner or later thou must be separated from all, whether thou wilt or no. In life and in death keep thyself near to Jesus, and entrust thyself to His fidelity, who alone can help thee when all others fail. (II. 7.)

Spiritual Consolation

WHEN God gives spiritual consolation, receive it with thanksgiving; but know that it is God's free gift, and no merit of thine. Be not lifted up, be not overjoyed, nor vainly presume, but rather be the more humble for this gift, more cautious, too, and fearful in all thy actions; for that hour will pass away, and temptation will follow. When consolation shall be taken away from thee, do not presently despair, but with humility and patience await the heavenly visitation, since God is able to restore to thee more abundant consolation. This is no new nor strange occurrence to those who have known the way of God; for among the great saints and ancient prophets there has often been this kind of vicissitude. (II. 9.)

Thankfulness

BE GRATEFUL for the least, and thou shalt be worthy to receive greater things. Let the least be to thee as something very great, and the most contemptible as a special favor. If thou considerest the dignity of the Giver, no gift will seem little or too mean for thee. For that is not little which is given by the most high God. Yea, though He give punishment and stripes, they ought to be acceptable; for whatever He suffereth to befall us, He always doth it for our salvation. He that desireth to retain the grace of God, let him be thankful for grace when it is given, and patient when it is withdrawn. Let him pray, that it may return; let him be cautious and humble, lest he lose it. (II. 10.)

The Glory of Suffering

WOULD to God thou wert worthy to suffer something for the name of Jesus! how great glory would remain unto thyself! how great joy would it be to all the saints of God! and how great edification to thy neighbor! All recommend patience, but, alas, how few are there that desire to suffer! With good reason oughtest thou willingly to suffer a little for Christ, since many suffer greater things for the world. (II. 12.)

God's Service and the World's

THE greater number listen more willingly to the world than to God; and are readier to follow the desires of their flesh, than the good pleasure of God. The world promiseth things temporal and of small value, and is served with great eagerness; I promise things most excellent and everlasting, and yet men's hearts remain torpid. Who is there that serveth and obeyeth Me in all things, with that great care with which the world and its lords are served? Be ashamed, O Sidon, saith the sea. And if thou ask the cause, hear wherefore. For a scanty sustenance, men run a great way; for eternal life, many will scarce lift foot once from the ground. A petty gain is sought after; for a single coin sometimes men shamefully quarrel: for men will brave toil day and night, yea, for some mere trifle or a slight promise. But, alas, for an unchangeable good, for an inestimable reward, for the highest honor and never-ending glory, they are loath to undergo a little fatigue. Blush, then, thou slothful, complaining servant, that they are actually more ready to labor for death than thou for life. They rejoice more in vanity than thou in the truth. Sometimes, indeed, they are disappointed of their hopes; but My promise deceiveth no man, nor sendeth away empty him that trusteth in Me. What I have promised I will give; what I have said, I will make good; if only a man continue to the end faithful in My love. (III. 3.)

The True Standard of Merit

HMAN'S merits are not to be estimated by his having many visions or consolations, or by his knowledge of the Scriptures, or by his being placed in a more elevated station. But by his being grounded in true humility and replenished with divine charity; by his seeking always, purely and entirely, the honor of God; by his esteeming himself to be nothing, and by his sincerely despising himself; and being better pleased to be despised and humbled by others than to be honored by them. (III. 7.)

The Pleasures of the World

THINKEST thou that men of the world suffer nothing or but little? Thou shalt not find it so, though thou seek out the most voluptuous. But, thou sayest, they have many delights and follow their own will, and therefore make small account of their tribulations? Be it so, that they have all they desire; but how long thinkest thou this will last? Behold, as smoke they shall vanish that abound in this world, and there shall be no remembrance of their past joys. Nay, even whilst they live; they rest not in the possession of them without bitterness, weariness, and fear. From the very same thing whence they conceive delight, thence frequently do they derive the penalty of anguish. And it is but just that they, having inordinately sought their pleasures, should not enjoy them without confusion and bitterness. Oh, how short, how deceitful, how inordinate and shameful, are all these pleasures! Yet, through sottishness and blindness, men understand this not, but, like dumb animals, for the poor pleasure of this mortal life they incur the death of the soul. But thou, my son, go not after thy concupiscence, but turn away from thine own will. Delight in the Lord, and He will give thee the desires of thy heart. (III. 12.)

God Our True Happiness

IF THOU desirest too inordinately these present things, thou wilt lose those that are heavenly and eternal. Use temporal things, but desire eternal. Thou canst not be satisfied with any temporal goods, because thou wast not created for their enjoyment. Although thou shouldst have all created goods, thou couldst not be happy and blessed; but in God, Who created all things, consists all thy beatitude and happiness. Not such happiness as is seen and commended by the foolish lovers of the world, but such as the good faithful of Christ await, and of which they that are spiritual and clean of heart, whose conversation is in heaven, have sometimes a foretaste. Vain and brief is all human comfort. Blessed and true is that consolation which is derived inwardly from the truth. (III. 16.)

Walking After Christ

OH, what great thanks am I bound to render unto Thee, for having vouchsafed to shew me and all the faithful a right and good way to Thine everlasting kingdom! For Thy life is our way; and by holy patience we walk on to Thee, Who art our crown. If Thou hadst not gone before and instructed us, who would have cared to follow? Alas, how many would have stayed afar off and a great way behind, had they not before their eyes Thy glorious example! Behold, we are still tepid, notwithstanding all Thy miracles and instructions which we have heard; what, then, would it be if we had not so great light to follow Thee? (III. 18.)

Models in Suffering

WHAT is it thou sayest, my son? Cease to complain, and consider My Passion, and that of the other saints. Thou hast not yet resisted unto blood. Little is it that

thou sufferest, in comparison of those who have suffered so much; who have been so strongly tempted, so grievously afflicted, so many ways tried and exercised. Thou oughtest, then, to call to mind the heavier sufferings of others, that thou mayest the easier bear the very little things thou sufferest. And if to thee they seem not little, take heed lest this also proceed from thine impatience. But whether they be little or great, strive to bear them all with patience. (III. 19.)

The Miseries of Life

ALAS, what kind of life is this, where afflictions and miseries are never wanting! where all things are full of snares and enemies! For when one tribulation or temptation is gone, another approacheth; yea, and whilst the first conflict still lasteth, many others come on, and those unexpected. And how is it possible that the life of man can be loved, which hath so great bitterness, and is subject to so many calamities and miseries? How even can it be called life, which generateth so many deaths and plagues? And yet it is loved, and many seek their delight in it. The world is censured as deceitful and vain; and yet it is with reluctance abandoned, because the concupiscence of the flesh too much prevails. But some things draw us to love the world; others to despise it. The lust of the flesh, the lust of the eyes, and pride of life, draw us to the love of the world; but the pains and miseries which justly follow these things breed a hatred and loathing of the world. But, alas, evil delights prevail over a mind that is given to the world, and under thorns she imagineth there are delights: because she hath neither seen nor tasted the sweetness of God, nor the internal pleasure of virtue. But such as perfectly despise the world, and study to live to God under holy discipline, they are not unconscious of that divine sweetness promised to those who forsake all; and they clearly see both how grievously the world is mistaken, and in how many ways it is deceived. (III. 20.)

Means of Great Peace

STUDY, My son, to do rather the will of another than thine own. Ever choose rather to have less than more. Always seek the lowest place, and to be subject to every one. Desire always and pray that the will of God may be entirely fulfilled in thee. Behold, such a one entereth within the borders of peace and rest. (III. 23.)

Avoiding Curiosity

SON, be not curious, and give not way to useless cares. What is this or that to thee? follow thou Me. For what is it to thee whether that man be such or such, or whether this man do or speak this or that? Thou dost not need to answer for others, but thou shalt for thyself give an account; why, therefore, dost thou meddle with them? Behold, I know all men, and see all things that are done under the sun; and I know how it is with every one, what he thinks, what he would have, and at what his intention aims. To Me, therefore, are all things to be committed; but do thou keep thyself in good peace; and let the unquiet be as restless as he will. Whatsoever he shall do or say, will come upon himself, because he cannot deceive Me. (III. 24.)

How to Have Peace

IN EVERYTHING attend to thyself, what thou art doing, and what thou art saying; and direct thy whole attention to this, that thou mayest please Me alone, and neither desire nor seek any thing out of Me. And as for the sayings or doings of others, judge nothing rashly, neither busy thyself with things not committed to thy care; and thus may it be brought about, that thou shalt be little or seldom disturbed. (III. 25.)

Why dost thou pine away with vain grief? why art thou so worn with superfluous cares? Be resigned to My good pleasure, and thou shalt suffer no loss. If thou seekest this or that, or wouldest be here or there for thine own interests' sake, and the more to indulge thine own will, thou wilt never be at rest, nor free from solicitude; for in everything there will be found some defect, and in every place there will be some one that will cross thee. Thy welfare, therefore, lies not in obtaining and multiplying any external things, but rather in contemning them, and utterly rooting them out of thy heart: which I would not have thee to understand only with regard to money and riches, but also with regard to seeking after honor, and the desire of empty praise; all which things pass away with the world. The place avails little, if the spirit of fervor be wanting; neither shall that peace stand long which is sought from without, if the state of thy heart want the true foundation, that is, if thou stand not in Me: thou mayest change, but shalt not better thyself. For, when occasion offers and is laid hold of, thou shalt find that which thou didst fly from, and more. (III. 27.)

The Tongues of Detractors

SON, take it not to heart if some people think ill of thee, and say of thee what thou art not willing to hear. Thou oughtest to think worse things of thyself, and to believe no one weaker than thyself. If thou walkest interiorly, thou wilt make small account of flying words from without. It is no small prudence to be silent in the evil time, and to turn within to Me, and not to be disturbed with the judgment of man. Let not thy peace depend on the tongues of men: for whether they put a good or bad construction on what thou dost, thou art still what thou art. Where is true peace or true glory? is it not in Me? And he who neither desireth to please nor feareth to displease men shall enjoy much peace. From inordinate love and vain fear ariseth all disquiet of heart and distraction of the senses. (III. 28.)

Worry

WHAT doth anxiety about the future bring thee, but only sorrow upon sorrow? sufficient for the day is the evil thereof. It is vain and useless to conceive either grief or joy for future things, which perhaps shall never come to pass. But it is the nature of man to be deluded with such imaginations; and it is the sign of a soul as yet weak to be so easily drawn away by the suggestions of the enemy. For he careth not whether it be with things true or false that he abuseth and deceiveth thee; whether he overthrow thee with the love of things present or with the fear of things to come. Let not therefore thy heart be troubled, neither let it be afraid. Believe thou in Me, and trust in My mercy. (III. 30.)

The Exterior and the Interior Man

NOW much a man hath done is inquired into; but with how much virtue he hath acted is not so studiously weighed. We ask whether he be strong, rich, handsome, clever, a good writer, a good singer, or a good workman; but how poor he is in spirit, how patient and meek, how devout and internal, is what few speak of. Nature looketh upon the exterior of a man; but grace turneth itself to the interior. Nature is often in error; but grace hath her trust in God, that so she may not be deceived. (III. 31.)

Self-seeking and Self-denial

SON, thou canst not possess perfect liberty, unless thou wholly deny thyself. All self-seekers and self-lovers are bound in fetters; full of desires, full of cares, ever unsettled, and seeking always their own ease, not the things of Jesus Christ; but oftentimes devising and framing that which shall not stand. For all shall perish that cometh not of God. Hold fast this short and perfect word, "Forsake all, and thou shalt find all; forego desire,

and thou shalt find rest." Consider this well, and when thou hast put it into practice, thou shalt understand all things. (III. 32.)

The Instability of Our Feelings

SON, trust not to thy feeling; whatever it may be now it will quickly be changed into another. As long as thou livest thou art subject to change, even against thy will; so as to be sometimes joyful, at other times sad; now at peace, again troubled; at one time devout, at another cold; sometimes fervent, at other times sluggish; one day heavy, another elated. But he that is wise and well instructed in spirit stands above all these changes, not minding what he feels in himself, nor on what side the wind of instability bloweth; but that the whole bent of his soul may be made conducive toward the due and wished-for end. For thus one and the same and unshaken can he stand, directing, through all this variety of events, the single eye of his intention unflinchingly towards Me. (III. 33.)

Not Seeking Popularity

SON, cast thy heart firmly on the Lord, and fear not human judgment, whensoever thy conscience gives testimony of thy piety and innocence. It is a good and blessed thing to suffer in such manner; neither will this be grievous to an humble heart, nor to one that confideth in God more than in oneself. Most men are given to much talking, and therefore little credit must be given to them. Neither is it possible to satisfy all. Though Paul endeavored to please all in the Lord, and became all to all, yet he made little account of being judged by man's day. He labored abundantly for the edification and salvation of others, as much as lay in him and as much as he could; but he could not prevent being sometimes judged and despised by others. Therefore he committed all to God, Who knoweth all, and defended himself by patience and humility against the tongues of those that

spoke unjustly, as well as those who devised vain and lying deceits, and who, according to caprice, made accusation of whatever they wished. However, he answered them sometimes, lest his silence might give occasion of scandal to the weak. Who art thou, that thou shouldst be afraid of a mortal man? To-day he is, and to-morrow he is no more. Fear God, and thou shalt not be afraid of the terrors of man. What can any one do against thee by words or injuries? He rather hurts himself than thee; nor will he be able, whoever he be, to escape the judgment of God. Have God before thine eyes, and do not contend with querulous words. So that if at present thou seem to be overcome, and to suffer a confusion which thou hast not deserved, do not repine at this, and do not lessen thy crown by impatience, but rather look up to Me in heaven, Who am powerful to deliver thee from all confusion and injury, and to render to every one according to his works. (III. 36.)

Losses Temporal and Spiritual

O LORD, to what are we come? Behold, a temporal loss is bewailed: for a small gain men labor and run; but spiritual detriment is soon forgotten, and hardly ever returns to mind. That which is of little or no profit taketh up our thoughts, and that which is necessary above all is negligently passed over; for the whole man sinketh down into outward things, and unless he quickly recovereth himself, he willingly continueth immersed in exterior things. (III. 44.)

Gossip

OH, HOW good it is and how much it tendeth to peace to be silent about others, and not to believe all that is said, nor easily to report what one has heard: To lay oneself open to few; always to seek Thee, the beholder of the heart: And not to be carried about with every wind of words; but to wish that all things, both within

and without us, may be accomplished according to the pleasure of Thy will! (III. 45.)

Human Praise and Esteem

NOW secure is it for the preservation of heavenly grace, to avoid appearances, and not to seek those things that seem to cause admiration abroad; but with all diligence to follow those things which bring amendment of life and fervour! To how many hath it been hurtful to have their virtue known, and over-hastily praised! How indeed hath grace profited when kept with silence during this frail life! The whole of which is declared to be a temptation and a warfare. (III. 45.)

The senses of men are often deceived in giving judgments; and the lovers of this world are deceived in loving only visible things. How is a man a whit the better for being reputed greater by man? The deceitful deceiveth the deceitful, the vain deceiveth the vain, the blind the blind, the weak the weak, as often as he extolleth him; and, in truth, doth rather confound him, whilst he vainly praiseth him. For how much soever each one is in Thine eyes, so much is he and no more, saith the humble St. Francis. (III. 50.)

Not Excusing One's Faults

SON, stand firm, and trust in Me; for what are words but words? They fly through the air, but hurt not a stone. If thou art guilty, think that thou wilt willingly amend thyself; if thou art not conscious to thyself of anything, think that thou wilt willingly suffer this for God's sake. It is a small matter that thou shouldst sometimes bear with words, who art not able as yet to endure hard blows. And why do such trifles go to thy heart, but because thou art yet carnal, and regardest men more than thou oughtest? For because thou art afraid of being despised, thou art not willing to be repurchased for thy faults, and seekest shelter in excuses. (III. 46.)

Laboring for Life Everlasting

SON, let not the labors which thou hast undertaken for My sake crush thee, neither let tribulations, from whatever source, cast thee down; but in every occurrence let My promise strengthen and console thee. I am sufficient to recompense thee beyond all bounds and measure. It is not long thou hast to labor here, nor shalt thou be always oppressed with sorrows. Wait a little, and thou shalt see a speedy end of suffering. The hour cometh when all labor and trouble shall be no more. All is little and short which passeth away with time. Mind what thou art about: labor faithfully in My vineyard: I will be thy reward. (III. 47.)

Distractions

FOR I truly confess that I am accustomed to be very much distracted. For many a time I am not there where I am bodily standing or sitting, but am there rather where my thoughts carry me. There am I where my thought is: and there oftentimes are my thoughts where that which I love is. That thing most readily cometh to my mind which naturally delighteth me, or which through custom is pleasing to me. Whence Thou, the eternal Truth, hast plainly said: Where thy treasure is, there also is thy heart. If I love heaven, I love to think on heavenly things. If I love the world, I rejoice at the world's prosperity, and am troubled at its adversity. If I love the flesh, my imagination is often on the things of the flesh. If I love the spirit, I delight to think of spiritual things. For whatsoever things I love, of the same I love to speak and hear, and I carry home with me the images thereof. But blessed is that man who for Thee, O Lord, abandoneth all things created; who offereth violence to nature, and through fervor of spirit crucifieth the concupiscence of the flesh; that so, with a serene conscience, he may offer to Thee pure prayer, and become worthy to be admitted among

the choir of angels, having excluded himself both exteriorly and interiorly from all the things of earth. (III. 48.)

Contrition

WHAT dost Thou especially require of a guilty and wretched sinner, but that he should be contrite, and humble himself for his sins? In true contrition and humility of heart is brought forth hope of forgiveness; the troubled conscience is reconciled; lost grace is recovered; man is secured from the wrath to come; and God and the penitent soul meet together with a holy kiss. Humble contrition for sins is an acceptable sacrifice to Thee, O Lord, of far sweeter odor in Thy sight than the burning of frankincense. This is also that pleasing ointment which Thou wouldst have to be poured upon Thy sacred feet: for Thou never hast despised a contrite and humble heart. Here is a place of refuge from the face of the wrath of the enemy. Here is amended and washed away whatever of defilement has been elsewhere contracted. (III. 52.)

Victory

IF THOU perfectly overcomest thyself, thou shalt more easily subdue all things else. The perfect victory is to triumph over ourselves. For whosoever keepeth himself in subjection, so that sensuality obeyeth reason, and reason in all things is obedient to Me, he is indeed a conqueror of himself, and lord of the world. (III. 53.)



GOSPELS, EPISTLES AND PRAYERS FOR THE SUNDAYS AND FEASTS OF THE CHRISTIAN YEAR

FIRST SUNDAY OF ADVENT

PRAYER

O LORD, we pray Thee, raise up Thy power, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins, and to be saved by Thy deliverance. Who livest and reignest forever and ever. AMEN.

EPISTLE. Rom. xiii. 11-14.

BRETHREN:—Knowing the time, that it is now the hour for us to awake from sleep. For now our salvation is nearer than when we first believed. The night is far spent, and the day is at hand. Let us therefore cast off the works of

darkness, and put on the armor of light. As in the day let us walk becomingly; not in banquetings and drunkenness, not in chambering and wantonness, not in contention and jealousy. But put ye on the Lord Jesus Christ, and make not provisions for the flesh in its lusts.

GOSPEL. Luke xxi. 25-33.

AT that time:—Jesus said to His disciples: There will be signs in the sun, and moon, and stars; and on the earth distress of nations, by reason of the confusion of the sound of the sea and of the waves, men withering away for fear and expectation of the things which are coming upon the world: For the powers of the heavens will be shaken. And then they will see the Son of man coming on a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And He spake to them a similitude: See the fig-tree, and all the trees: when they now shoot forth their fruit, ye know that summer is nigh. So also, when ye shall see these things come to pass, know that the kingdom of God is at hand. Truly, I say to you, this generation will not pass away till all things be fulfilled. Heaven and earth will pass away, but My words will not pass away.

SECOND SUNDAY OF ADVENT

PRAYER

STIR up our hearts, O Lord, to make ready the ways of Thine only-begotten Son, that by His coming we may be worthy to serve Thee with purified minds. Through the same our Lord Jesus Christ. AMEN.

EPISTLE. Rom. xv. 4-13.

BRETHREN:—Whatever things were written, were written for our instruction; that through patience and the consolation of the Scriptures, we may have hope. Now the God of patience and of comfort grant you to be of one mind one toward another, according to Jesus Christ: that unanimously with one mouth ye may honor God, and the Father of our Lord Jesus Christ; wherefore receive one another, as Christ also received you to the glory of God. For I say that Christ Jesus was minister of circumcision for the truth of God, to confirm the promises of the fathers. But that the Gentiles glorify God for mercy, as it is written: Therefore will I praise Thee among the Gentiles, O Lord, and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles, and glorify Him, all ye people. And again Isaiah said: There shall be a root of Jesse, and He who shall rise up to rule the Gentiles,

in Him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing: that ye may abound in hope and in the power of the Holy Spirit.

GOSPEL. *Matt. xi. 2-10.*

AT that time:—When John in the prison had heard of the works of Christ, he sent two of his disciples, and said to Him: Art Thou He who should come, or must we look for another? And Jesus answered and said to them: Go and relate to John what ye hear and see. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he who shall not be scandalized in Me. And as they departed, Jesus began to speak to the crowds concerning John: What went you out into the desert to see? a reed shaken by the wind? But what went ye out to see? a man clothed in soft garments? Behold, they who are clothed in soft garments are in the palaces of kings. But what went ye out to see? a prophet? Yea, I tell you, and more than a prophet; for this is he of whom it is written: Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee.

THIRD SUNDAY OF ADVENT

PRAYER

O LORD, we beseech Thee, mercifully incline Thine ears unto our prayers, and enlighten the darkness of our minds by the grace of Thy heavenly visitation. Who livest and reignest, etc. AMEN.

EPISTLE. *Philipp. iv. 4-7.*

BRETHREN:—Rejoice in the Lord always: again I say, rejoice. Let your moderation be known to all men: the Lord is nigh. Be anxious about nothing, but in everything by prayer and supplication, with thanksgiving, let your petitions be made known to God. And may the peace of God, which surpasseth all understanding, guard your hearts and minds in Christ Jesus our Lord.

GOSPEL. *John i. 19-28.*

AT that time:—The Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? And he confessed, and denied not; but confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore to him: Who art thou, that we may give an answer to those who sent us? What sayest thou of thy-

self? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaias. And they who were sent were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou art not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize in water, but in the midst of you standeth One whom ye know not. It is He Who, though coming after me, is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethany, beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT

PRAYER

O LORD, *we pray Thee, raise up Thy power, and come, and with great might succor us; that, by the aid of Thy grace, that which is hindered by our sins may be quickened by Thy merciful forgiveness. Who livest and reignest, etc. AMEN.*

EPISTLE. I Cor. iv. 1-5.

BRETHREN:—Let a man so regard us as ministers of Christ, and stewards of the mysteries of God. Here now it is required in stewards,

that a man be found faithful. But to me it is of the least account to be judged by you, or by the day of man: but neither do I judge myself. For I am not conscious to myself of anything; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God.

GOSPEL. Luke iii. 1-6.

IN the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being procurator of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina, under the high-priests Annas and Caiphas, the word of the Lord came to John, the son of Zacharias, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance, for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the desert; prepare ye the way of the Lord, make straight His paths. Every valley shall be filled, and every mountain and hill shall be made low: and what is crooked shall be made straight, and the rough way smooth. And all flesh shall see the salvation of God.

THE NATIVITY OF OUR LORD, OR CHRISTMAS

First Mass (Midnight)

PRAYER

O GOD, *Who hast made this most sacred night to shine forth with the brightness of the true Light, grant, we beseech Thee, that we may enjoy His happiness in heaven, the mystery of Whose light we have known upon earth. Who liveth and reigneth, etc. AMEN.*

EPISTLE. *Titus ii. 11-15.*

DEARLY BELOVED:—The grace of God our Saviour hath appeared to all men, instructing us that denying impiety and worldly lusts we should live soberly, and justly, and piously in this world, waiting for the blessed hope and coming of the glory of our great God and Saviour Jesus Christ, Who gave Himself for all, that He might redeem us from all iniquity, and cleanse for Himself an acceptable people, zealous of good works. These things speak and exhort: in Christ Jesus our Lord.

GOSPEL. *Luke ii. 1-14.*

AT that time:—A decree went forth from Augustus Cæsar that the whole world should be

enrolled. This first enrolment was made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, from the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with Child. And it came to pass that while they were there the days for her delivery were completed. And she brought forth her first-born Son, and swathed Him and laid Him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round them, and they feared greatly. And the Angel said to them: Fear not; for behold, I bring you good news of great joy, which will be to all the people; for this day is born to you in the city of David a Saviour, Who is Christ the Lord. And this shall be a sign to you. Ye shall find a Babe swathed and lying in a manger. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying: Glory to God on high: and on earth peace to men of good will.

Second Mass (At Dawn)

PRAYER

GRANT, *we beseech Thee, almighty God, that we, who are filled with the new light of Thy Incarnate Word, may show forth in our works that which by faith shineth in our minds. Through the same Christ our Lord. AMEN.*

EPISTLE. *Titus* iii. 4-7.

DEARLY BELOVED:—The goodness and kindness of our Saviour God appeared: not by works of justice done by us, but according to His mercy He saved us by the laver of regeneration and renewing of the Holy Spirit, whom He hath poured forth on us abundantly through Jesus Christ our Saviour, that being justified by His grace we may be heirs according to hope of eternal life: in Christ Jesus our Lord.

GOSPEL. *Luke* ii. 15-20.

AT that time:—The shepherds said to one another: Let us go over to Bethlehem, and see this thing which is come to pass, which the Lord hath showed us. And they came in haste; and found Mary and Joseph, and the Babe lying in the manger. And when they had seen it, they understood the thing which had been spoken to them concerning this Child. And all who heard wondered; and at the things which were

told them by the shepherds. But Mary kept all these words, pondering in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen as it was told to them.

Third Mass (Christmas Day)

PRAYER

GRANT, *we beseech Thee, almighty God, that the new birth of Thine only-begotten Son in the flesh may deliver us who are held by the old bondage under the yoke of sin. Through the same Christ our Lord. AMEN.*

EPISTLE. *Heb.* i. 1-12.

GOD Who formerly spoke to the fathers by the prophets at different times and in various ways: lastly in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world: Who being the brightness of His glory, and the impression of His substance, and upholding all things by the word of His power, which He made a purification of sins, sitteth on the right hand of the majesty on high: being made so much greater than the angels, as He hath inherited a more excellent name than they. For to which of the angels did He ever say: Thou art My Son, this day have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And

when He bringeth again the First-begotten into the world, He saith, And let all the angels of God adore Him. And of the angels indeed He saith: Who maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a sceptre of right. Thou hast loved justice and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy partners. And: Thou, O Lord, in the beginning didst found the earth: and the heavens are works of Thine hands. They shall perish, but Thou shalt remain, and they all shall grow old as a garment: and as a vesture Thou shalt change them and they shall be changed: but Thou art the self-same, and Thy years shall not fail.

GOSPEL. *John i. 1-14.*

IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made through Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This one came for a witness, to testify concerning the light, that all might believe through him. He was not the light, but he was to testify concerning the light. The true light, which enlighteneth every man,

that cometh into this world. He was in the world, and the world was made through Him, and the world knew Him not. He came to His own possessions, and His own people received him not. But to as many as received Him, He gave power to become children of God, to those who believe in His name; who are born, not of blood, nor of the will of the flesh, nor the will of man, but of God. **AND THE WORD WAS MADE FLESH** (*here all kneel*), and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father: full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

PRAYER

O ALMIGHTY and everlasting God, do Thou order all our actions in conformity with Thy good pleasure, that, through the name of Thy beloved Son, we may worthily abound in good works. Through the same Christ our Lord. AMEN.

EPISTLE. *Gal. iv. 1-7.*

BRETHREN:—As long as the heir is a child, he differeth nothing from a servant, although he is lord of all: but he is under tutors and governors, until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of time came, God sent His

Son made of a woman, made under the law, to redeem those who were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore he is no more a servant, but a son: and if a son, heir also through God.

GOSPEL. *Luke ii. 33-40.*

AT that time: — Joseph and Mary the mother of Jesus were wondering at the things spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold, He is set for the fall and rising of many in Israel, and for a sign which will be opposed: And a sword shall pierce thine own soul, that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until eighty-four years; and departed not from the temple, but, by fastings and prayers, worshipped night and day. Now she, at the same hour, coming in, gave praise to the Lord; and spake of Him to all who were looking for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the Child grew, and became strong, full of wisdom: and the grace of God was in Him.

NEW YEAR'S DAY

The Circumcision of Our Lord

PRAYER

O GOD, Who through the fruitful virginity of blessed Mary didst bestow on mankind the rewards of eternal salvation, grant, we beseech, that we may experience her intercession for us, through whom we were made worthy to receive the author of life, Jesus Christ Thy Son our Lord. Who liveth and reigneth forever and ever. AMEN.

EPISTLE. *Titus ii. 11-15.*

DEARLY BELOVED: — The grace of God our Saviour hath appeared to all men, instructing us that denying impiety and worldly lusts we should live soberly, and justly, and piously in this world, waiting for the blessed hope and coming of the glory of our great God and Saviour Jesus Christ, Who gave Himself for all, that He might redeem us from all iniquity and cleanse for Himself an acceptable people, zealous of good works. These things speak and exhort: in Christ Jesus our Lord.

GOSPEL. *Luke ii. 21.*

AT that time: — After eight days were past that the Child should be circumcised, His name was called JESUS, so called by the Angel before He was conceived in the womb.

SUNDAY BETWEEN CIRCUMCISION AND
EPIPHANY

Feast of the Holy Name of Jesus

PRAYER

O GOD, Who hast appointed Thine only-begotten Son to be the Saviour of mankind, and hast commanded that His name should be called Jesus, mercifully grant that we may enjoy in heaven the blessed vision of Him Whose holy Name we worship on earth. Through the same Christ our Lord. AMEN.

EPISTLE. Acts iv. 8-12.

IN those days: — Peter, filled with the Holy Spirit, said to them: Ye rulers of the people and ancients, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, Whom ye crucified, Whom God hath raised from the dead, by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. For there is no other name under heaven given among men, by which we must be saved.

GOSPEL. Luke ii. 21.

AT that time: — After eight days were past, that the Child should be circumcised; His name was called Jesus, so called by the Angel before He was conceived in the womb.

THE EPIPHANY OF OUR LORD

PRAYER

O GOD, Who by the leading of a star didst on this day manifest Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may be brought to the contemplation of Thy glorious majesty. Through the same Christ our Lord. AMEN.

EPISTLE. Isaiah lx. 1-6.

ARISE, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the peoples: but the Lord shall arise upon thee, and His glory shall be seen on thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be

enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSPEL. *Matt. ii. 1-12.*

WHEN Jesus was born in Bethlehem of Juda, in the days of King Herod, behold Magians came from eastern parts to Jerusalem, saying: Where is He that is born king of the Jews? For we have seen His star in the East, and we are come to worship Him. And King Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests, and the scribes of the people, he inquired of them where the Christ should be born. And they said to him: In Bethlehem of Juda, for so it is written by the prophet: And thou Bethlehem, land of Juda, art not the least among the princes of Juda: for out of thee shall come forth a Leader, Who shall rule My people Israel. Then Herod, privately calling the Magians, ascertained from them the time when the star appeared to them. And sent them to Bethlehem, and said: Go, and diligently inquire after the Child, and when ye have found Him, bring back word to me, that I also may go and worship Him. When they had heard the king, they departed: and behold, the star which they had seen in the East went

before them, till it came and stood over the place where the Child was. And seeing the star, they rejoiced with very great joy. And having entered into the house, they found the Child with Mary His mother, and fell down and worshipped Him (*here all kneel*). And opening their treasures they offered Him gifts, gold, frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they went back another way into their own country.

FIRST SUNDAY AFTER EPIPHANY

PRAYER

O LORD, we beseech Thee, receive, of Thy heavenly mercy, the prayers of Thy people who call upon Thee, and grant that they may both perceive what things they ought to do, and also may have power to fulfil the same. Through Christ our Lord, etc. AMEN.

EPISTLE. *Rom. xii. 1-5.*

BRETHREN: — I beseech you, by the mercy of God, that ye present your bodies a living victim, holy, well pleasing to God, your rational worship. And be not conformed to this world, but be ye reformed in the newness of your mind; that ye may prove what is the good, and acceptable, and perfect will of God. For I say, by the grace which is given me, to all who are among you: not to think more highly than it behooveth

to think; but to think soberly, and according as God hath dealt to every one the measure of faith. For as we have many members in one body, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of another: in Christ Jesus our Lord.

GOSPEL. *Luke ii. 42-52.*

WHEN Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast, and when they had completed the days, as they returned, the Child Jesus remained behind in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kindred and acquaintance. And not finding Him, they returned to Jerusalem, seeking Him. And it came to pass that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all who heard Him were astonished at His wisdom, and His answers. And when they saw Him they were amazed. And His mother said to Him: Child, why hast Thou done so to us? Behold, Thy father and I were seeking Thee sorrowing. And He said to them: Why did ye seek Me? Did ye not know that I must be about My Father's business? And they understood not the word which He spake to them. And He went down with them, and came to Nazareth: and He was subject to them. And

His mother kept all these things in her heart. And Jesus advanced in wisdom and age, and favor with God and men.

SECOND SUNDAY AFTER EPIPHANY

PRAYER

ALmighty and eternal God, Who rulest all things both in heaven and on earth, mercifully bear the prayers of Thy people, and grant us Thy peace in our days. Through Christ our Lord. AMEN.

EPISTLE. *Rom. xii. 6-16.*

BRETHREN:—Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood; with honor preventing one another. In carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that

rejoice, weep with them that weep. Being of one mind one toward another; not minding high things, but consenting to the humble.

GOSPEL. *John* ii. 1-11.

AT that time:—There was a wedding in Cana of Galilee: and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the wedding. And the wine failing, the Mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what have I to do with thee? My hour is not yet come. His Mother saith to the waiters: Whatever He shall say to you, do ye. Now six stone pitchers were set there, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the pitchers with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the master of the feast. And they carried it. And when the master of the feast had tasted the water made wine, and knew not whence it was, but the waiters who drew the water knew, the master of the feast calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is inferior: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

THIRD SUNDAY AFTER EPIPHANY

PRAYER

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and stretch forth the right hand of Thy Majesty to help and defend us. Through Christ our Lord. AMEN.

EPISTLE. *Rom.* xii. 16-21.

BRETHREN:—Be not wise in your own conceit. Render to no man evil for evil: provide good things not only before God, but also before all men. If it be possible, as much as is in you, have peace with all men. Do not revenge yourselves, dearly beloved, but give place unto wrath: for it is written: Vengeance is Mine; I will repay, saith the Lord. But if thine enemy hunger, feed him: if he thirst, give him drink: for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

GOSPEL. *Matt.* viii. 1-13.

AT that time:—When Jesus was come down from the mountain, great crowds followed Him. And behold a leper came, and worshipped Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will: Be thou made clean.

And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. And on His entering into Capharnaum, a centurion came to Him, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having soldiers under me; and I say to one: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus, hearing this, marvelled, and said to those who followed Him: Truly, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east, and the west, and shall recline at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: there shall be wailing and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY, AFTER EPIPHANY

PRAYER

O GOD, Who knowest us to be set in the midst of so great dangers that, by reason of the frailty of our nature, we cannot stand, grant to us health of mind and body, that those things which we suffer for our sins we may by Thine aid overcome. Through Christ our Lord. AMEN.

EPISTLE. *Rom.* xiii. 8-10.

BRETHREN:—Owe no man anything, but to love one another: for he who loveth the neighbor hath fulfilled the law. For: thou shalt not commit adultery: thou shalt not kill: thou shalt not steal: thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The love of the neighbor worketh no evil: love, therefore, is the fulfilling of the law.

GOSPEL. *Matt.* viii. 23-27.

AT that time:—When Jesus entered into the boat, His disciples followed Him: and behold a great storm arose at sea, so that the boat was covered with the waves, but He was asleep. And His disciples came to Him, and awaked Him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little

faith? Then rising up, He commanded the winds and the sea, and a great calm ensued. But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him?

FIFTH SUNDAY AFTER EPIPHANY

PRAYER

REEP, O Lord, we beseech Thee, Thy family by Thy continual mercy, that they who lean only upon the hope of Thy heavenly grace may evermore be defended by Thy protection. Through Christ our Lord. AMEN.

EPISTLE. Col. iii. 12-17.

BRETHREN:—Put ye on, as the elect of God, holy and beloved, bowels of compassion, kindness, humility, modesty, patience: bearing with one another, and forgiving one another, if any man hath a complaint against any one: as even the Lord hath forgiven you, so ye also. But above all these things, put on charity, which is the bond of perfection: and let the peace of Christ reign in your hearts, in which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual songs, in grace, singing in your hearts to God. All whatever ye do in word, or in work, all things in the name of

the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

GOSPEL. Matt. xiii. 24-30.

AT that time:—Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man who sowed good seed in his field. But while the men were asleep, his enemy came and sowed cockle among the wheat, and went away. And when the blade sprang up and brought forth fruit, then appeared also the cockle. And the servants of the householder came and said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest in gathering up the cockle ye root up the wheat also with it. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but the wheat gather into my barn.

SIXTH SUNDAY AFTER EPIPHANY

PRAYER

GRANT us, we beseech Thee, O almighty God, ever to think such things as are reasonable, and, in every word and work of ours, to do that which is pleasing in Thy sight. Through Christ our Lord. AMEN.

EPISTLE. *1. Thess. i. 2-10.*

BRETHREN:—We give thanks to God always for you all, making remembrance of you in our prayers, without ceasing, being mindful of the work of your faith, and labor, and charity, and the endurance of the hope of our Lord Jesus Christ, before our God and Father: knowing brethren, beloved of God, your election: because our gospel to you was not in word only, but also in power, and in the Holy Spirit, and in much fulness, as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much tribulation, with joy of the Holy Spirit: so that ye became a model to all who believe in Macedonia and Achaia. For from you the word of the Lord was spread abroad, not only in Macedonia and Achaia, but also in every place your faith, which is toward God, hath gone forth, so that we have no need to say anything. For they themselves relate of us what manner of

entrance we had among you, and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (whom He raised from the dead), Jesus, Who hath delivered us from the wrath to come.

GOSPEL. *Matt. xiii. 31-35.*

AT that time:—Jesus spake this parable to the multitudes: The kingdom of heaven is like to a grain of mustard, which a man took and sowed in his field, which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable He spake to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spake to the crowds in parables: and without parables He did not speak to them: that what was spoken by the prophet might be fulfilled, when He saith: I will open My mouth in parables. I will utter things hidden from the foundation of the world.

SEPTUAGESIMA

PRAYER

O LORD, we beseech Thee, graciously hear the prayers of Thy people, that we, who are justly afflicted for our sins, may be mercifully delivered by Thy goodness, for the glory of Thy name. Through Christ our Lord. AMEN.

EPISTLE. 1 Cor. ix. 24 — x. 5.

BRETHREN: — Know ye not that they who run in the race-ground, all run indeed, but one receiveth the prize? So run that ye may obtain. And every one who striveth for the mastery refraineth himself from all things, and they, indeed, that they may receive a perishable crown: but we an imperishable. I therefore so run, not as an uncertainty: I so fight, not as one beating the air. But I chastise my body, and bring it under subjection, lest perhaps, when I have preached to others, I myself become a reprobate. For I would not have you ignorant, brethren, that our fathers were all under the cloud and all passed through the sea, and all were baptized unto Moses in the cloud, and in the sea: and all did eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock which followed them: and the rock was Christ). But with the most of them God was not well pleased.

GOSPEL. Matt. xx. 1-16.

AT that time: — Jesus spoke to His disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a shilling a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place. And he said to them: Go ye also into my vineyard, and I will give you what is just. And they went. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh he went out, and found others standing, and saith to them: Why stand ye here all the day idle? They say to him: Because no one hath hired us. He saith to them: Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they who had come about the eleventh hour came forward, they received each one a shilling. But when the first also came, they thought that they should receive more: and they also received each one a shilling. And when they received it, they murmured against the householder, saying: These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day, and the burning heat. But he answered and said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a shilling? Take

what is thine and go. It is my will also to give to this last even as to thee. Is it not lawful for me to do what I will? Is thine eye evil, because I am good? So shall the last be first, and the first last: For many are called, but few are chosen.

SEXAGESIMA

PRAYER

O GOD, *Who seest that we put not our trust in anything that we do, mercifully grant that, through the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through Christ our Lord. AMEN.*

EPISTLE. 2 Cor. xi. 19 — xii. 9.

BRETHREN:—Ye willingly suffer the foolish, whereas ye yourselves are wise. For ye suffer if any one bring you into bondage, if a man devour you, if a man take, if a man exalt himself, if a man strike you on the face. I speak according to dishonor, as though we had been weak in this respect. Wherein any one is bold (I speak foolishly), I am bold also. They are Hebrews, I also: They are Israelites, I also: They are the seed of Abraham, I also. They are ministers of Christ (I speak as foolish), I more so: in many more labors, in prisons more frequently, in stripes above measure, in deaths

often. From the Jews I received five times forty stripes save one. Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, perils of rivers, perils of robbers, perils from my nation, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren: in labor and distress, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: Besides the things that are without, my daily charge, the care of all the churches. Who is weak, and I am not weak? Who is scandalized, and I do not burn? If I must glory, I will glory in the things which concern my weakness. God, even the Father of our Lord Jesus Christ, Who is blessed for ever, knoweth that I do not lie. At Damascus the governor of King Aretas guarded the city of the Damascenes, to apprehend me: and through a window, in a basket, was I let down by the wall, and so I escaped his hands. If I must glory (it is not indeed expedient), but I will come to the visions and revelations of the Lord. I know a man in Christ, above fourteen years ago (whether in the body I know not, or whether out of the body I know not, God knoweth), such an one caught up to the third heaven. And I know such a man (whether in the body or out of the body, I know not, God knoweth), that he was caught up into paradise: and heard secret words, which it is not allowed for man to utter. For such an one I will glory: but for myself I will not glory, but

in mine infirmities. For, although I would glory, I shall not be foolish: for I will say the truth; but I forbear, lest any man should esteem me beyond what he seeth in me, or heareth something from me. And lest the greatness of the revelation should lift me up, a thorn in my flesh, an angel of Satan, was given me to buffet me. For which cause I besought the Lord thrice, that it might depart from me: And He said to me, My grace is sufficient for thee: for power is perfected in weakness. Gladly, therefore, will I glory in mine infirmities, that the power of Christ may dwell in me.

GOSPEL. *Luke viii. 4-15.*

AT that time:—When a great crowd was gathered together, and they hastened to Him out of the cities, He spake by a similitude: The sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the birds of the air ate it up. And some fell on the rock, and as soon as it had sprung up it withered away, because it had no moisture. And some fell among thorns, and the thorns, growing up with it, choked it. And some fell on good ground, and sprang up, and yielded fruit a hundred-fold. Saying these things, He cried out: He who hath ears to hear, let him hear. And His disciples asked Him what this parable might be? And He said to them: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that

seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And those by the wayside are they who hear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now those upon the rock are they who, when they hear, receive the word with joy: and these have no root: for they believe for a while, and in time of temptation they fall away. And that which fell among the thorns are they who, when they have heard, go forth and are choked with cares and riches and pleasures of life, and bring no fruit to maturity. But that on the good ground are they who in a good and excellent heart, hearing the word, retain it, and bring forth fruit in patience.

QUINQUAGESIMA

PRAYER

O LORD, we beseech Thee, graciously bear our prayers, that we, being loosed from all chains of our sins, may by Thee be defended against all adversity. Through Christ our Lord. AMEN.

EPISTLE. *1 Cor. xiii. 1-13.*

BRETHREN:—If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling

cymbal. And if I have prophecy, and know all the mysteries, and all knowledge, and if I have all faith, so as to remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge be made void. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things. We now see through a glass darkly: but then, face to face. Now I know in part: but then I shall know even as I am known. And now remain faith, hope, charity, these three: but the greatest of these three is charity.

GOSPEL. *Luke xviii. 31-43.*

AT that time:—Jesus took to Him the twelve, and said to them: Behold, we are going up to Jerusalem, and all things will be accom-

plished which were written by the prophets concerning the Son of man. For He will be delivered up to the Gentiles, and mocked, and scourged, and spit upon. And after they have scourged Him, they will put Him to death, and the third day He will rise again. And they understood none of these things, and this word was hidden from them, and they understood not the things which were said. Now it came to pass, as He drew near to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what it meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they who went before, rebuked him, charging him to be silent. But he cried out much more: Son of David, have mercy on me. And Jesus stopped and commanded him to be brought to Him. And when he was come near, He asked him, saying: What wilt thou that I do for thee? And he said: Lord, that I may receive my sight. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

FIRST SUNDAY IN LENT

PRAYER

O GOD, *Who dost every year purify Thy Church by the fast of forty days, grant unto this Thy family that what things they strive to obtain at Thy hand by abstinence, they may turn to profit by good works. Through Christ our Lord. AMEN.*

EPISTLE. 2 Cor. vi. 1-10.

BRETHREN:—We do exhort, that ye receive not the grace of God in vain. For He saith: In an acceptable time I have heard thee, and in the day of salvation I have helped thee. Behold now is the acceptable time, behold now is the day of salvation. Giving no offence to any one, that our ministry may not be blamed: but in all let us present ourselves as ministers of God in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in tumults, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Spirit, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand, and on the left, by glory and dishonor, by evil report, and good report: as deceivers and true; as unknown and known: as dying, and behold we live: as chastened, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. Matt. iv. 1-11.

AT that time:—Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter came and said to Him: If Thou art the Son of God, command that these stones be made bread. But He answered and said: It is written: Not by bread alone doth man live, but by every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city, and set Him upon the pinnacle of the Temple, and said to Him: If Thou art the Son of God, cast Thyself down; for it is written: He hath given His angels charge over Thee, and in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world, and their glory: and said to Him: All these will I give Thee, if Thou wilt fall down and worship me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou worship, and Him only shalt thou serve. Then the devil left Him; and behold, angels came and ministered to Him.

SECOND SUNDAY IN LENT

PRAYER

ALMIGHTY God, Who seest that we have no power of ourselves, keep us both inwardly and outwardly: that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may hurt the soul. Through Christ our Lord. AMEN.

EPISTLE. *1 Thess. iv. 1-7.*

BRETHREN:— We ask and beseech you by the Lord Jesus, that as ye have received from us how ye ought to walk, and please God, so also ye would walk, that ye may abound the more. For ye know what commands I gave you by the Lord Jesus. For this is the will of God, your sanctification, that ye abstain from fornication, that every one of you know how to possess his vessel in sanctification and honor, not in the passion of lust, even as the Gentiles, who know not God: and that no man over-reach, or circumvent his brother in the matter, because the Lord is the avenger of all those things, as we have told you before, and testified. For God hath not called us to uncleanness, but to holiness: in Christ Jesus our Lord.

GOSPEL. *Matt. xvii. 1-9.*

AT that time:— Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up on a high mountain apart: and was transfigured before them. And His face shone as the sun: and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him. And Peter answered and said to Jesus: Lord, it is good for us to be here; if Thou wilt, let us make here three tents, one for Thee, and one for Moses, and one for Elias. And while he was yet speaking, behold a bright cloud overshadowed them. And lo! a Voice from the cloud saying, This is My beloved Son, in whom I am well pleased: hear ye Him. And when the disciples heard it, they fell on their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And when they lifted up their eyes they saw no one, but Jesus alone. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY IN LENT

PRAYER

WE beseech Thee, almighty God, look upon the desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence. Through Christ our Lord. AMEN.

EPISTLE. *Ephes. v. 1-9.*

BRETHREN:—Be ye followers of God, as beloved children: and walk in love, as Christ also hath loved us, and delivered Himself up for us an offering and sacrifice to God for a sweet-smelling savor. But let not fornication, and all uncleanness, or covetousness, be even named among you, as it becometh saints: or filthiness, or foolish talking, or buffoonery, which is not to the purpose: but rather thanksgiving. For know ye this, understanding that no fornicator, or unclean or covetous man, who is an idolator, hath inheritance in the kingdom of the Christ, and God. Let no man deceive you with vain words: for because of these things the anger of God cometh upon the children of unbelief. Be not therefore partakers with them. For ye were once darkness; but now light in the Lord. Walk as children of light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. *Luke xi. 14-28.*

AT that time:—Jesus was casting out a devil, and it was dumb; and when He had cast out the devil, the dumb man spake: and the crowds wondered. But some of them said: He casteth out devils through Beelzebub, the prince of devils. But others, tempting, sought of Him a sign from heaven. But seeing their thoughts, He said to them: Every kingdom divided against itself is brought to desolation, and house against house falleth. And if Satan also is divided against himself, how shall his kingdom stand? since ye say, that by Beelzebub I cast out the devils. Now if I cast out the devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if, by the finger of God, I cast out the devils, doubtless the kingdom of God is come upon you. When the strong one armed guardeth his court, his goods are secure, but if one stronger than he come upon him, and overcome him, he taketh away all his armor wherein he trusted, and distributeth his spoils. He who is not with Me, is against Me: and he who gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding it, he saith: I will return to my house, whence I came out. And when he cometh, he findeth it swept and adorned. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state

of that man becometh worse than the first. And it came to pass, as He spake these things, that a certain woman from the crowd, lifting up her voice, said to Him: Happy is the womb which bore Thee, and the breasts which Thou hast sucked. But He said: Yea, rather happy are they who hear the word of God, and keep it.

FOURTH SUNDAY IN LENT

PRAYER

GRANT, *we beseech Thee, almighty God, that we who for our deeds are justly punished, by the comfort of Thy grace may mercifully be relieved. Through Christ our Lord. AMEN.*

EPISTLE. Gal. iv. 22-31.

BRETHREN:—It is written: Abraham had two sons, one by a bond-maid, and one by a free woman. But he by the bond-maid was born after the flesh; and he by the free woman, by promise: which things are an allegory. For these are two covenants: one indeed on Mount Sinai, which gendereth to bondage, which is Agar; for Sinai is a mount in Arabia, which correspondeth with the present Jerusalem, and is in bondage with her children. But that Jerusalem which is above, is free; which is our mother. For it is written: Rejoice, thou barren, who bearest not: break forth, and cry, thou who travailest not,

for many are the children of the desolate one, rather than of her who hath a husband. But we, brethren, according to Isaac are children of promise. But as then he who was born according to the flesh, persecuted him who was according to the Spirit; so now also. But what saith the Scripture? Cast forth the bond-maid, and her son: for the son of the bond-maid shall not be heir with the son of the free woman. Therefore, brethren, we are not children of the bond-maid but of the free woman: with the liberty wherewith Christ hath made us free.

GOSPEL. John vi. 1-15.

AT that time:—Jesus went over the lake of Galilee, which is that of Tiberias: and a great crowd followed Him, because they saw the miracles which He performed on those who were infirm. Jesus therefore went up the mountain, and there sat with His disciples. Now the Passover, the festival day of the Jews, was at hand. When Jesus therefore lifted up His eyes, and saw that a great crowd was coming to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Loaves to the amount of two hundred shillings are not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here who hath five barley loaves, and two fishes: but what are these among

so many? Then Jesus said: Make the men sit down. Now, there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to those who were seated: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the broken meat, which remaineth, lest it be lost. They gathered up, therefore, and filled twelve baskets with the broken meat, of the five barley loaves, which remained over and above to those who had eaten. Now those men, when they had seen what a sign Jesus had performed, said: This is, of a truth, the Prophet who is to come into the world. Jesus, therefore, knowing that they would come to take Him by force, and make Him king, fled again into the mountain by Himself.

PASSION SUNDAY

PRAYER

WE beseech Thee, almighty God, to look down mercifully upon this Thy family, that by Thy great goodness they may be governed in body, and by Thy holy keeping be guarded in mind. Through Christ our Lord. AMEN.

EPISTLE. *Heb. ix. 11-15.*

BRETHREN:—Christ being come a High-priest of the good things to come, by the greater and better tabernacle not made with hands, that is, not of this building, neither by the blood of goats, or calves; but by His own blood, entered once into the sanctuary, having obtained an eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer, being sprinkled, sanctify unto the cleansing of the flesh those who are defiled; how much more shall the blood of Christ, who through the Holy Spirit offered Himself without blemish to God, cleanse our conscience from dead works, to worship the living God? And for this, He is Mediator of a new covenant, that death intervening for the redemption of the transgressions, which were under the former covenant, they who are called may receive the promise of the eternal inheritance: in Christ Jesus our Lord.

GOSPEL. *John viii. 46-59.*

AT that time:—Jesus said to the multitudes of the Jews: Which of you shall convict Me of sin? If I say the truth of you, why do ye not believe Me? He that is of God, heareth the words of God. Therefore ye hear them not, because ye are not of God. The Jews therefore answered, and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil?

Jesus answered: I have not a devil: but I honor My Father, and ye have dishonored Me. But I seek not Mine own glory: there is One Who seeketh and judgeth. Truly, truly, I say to you: if any man keep My word, he shall not see death ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death ever. Art Thou greater than our Father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom ye say that He is your God. And ye know Him not; but I know Him. And if I should say that I know Him not, I shall be like to you, a liar. But I know Him, and keep His word. Abraham your father rejoiced that he might see My day; he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Truly, truly, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the Temple.

PALM SUNDAY

PRAYER

ALMIGHTY and everlasting God, Who hast caused our Saviour to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His humility, mercifully grant that we may deserve both to keep in mind the lessons of His patience, and also to be made partakers of His Resurrection. Through the same Christ our Lord. AMEN.

EPISTLE. *Philipp. ii. 5-11.*

BRETHREN:—Have this mind in yourselves, which also was in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself and took the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore also God hath highly exalted Him, and given Him the name, which is above every name: that at the name of Jesus every knee should bend of those that are in heaven, on earth, and under the earth; and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

THE PASSION OF OUR LORD JESUS CHRIST

According to Matthew—Matt. xxvi, xxvii.

AT that time:—Jesus said to His disciples: Ye know that after two days will be the Passover, and the Son of man will be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphaz: and they consulted together, that they might take Jesus by craft, and put Him to death. But they said: Not on the festival, lest there be a tumult among the people. And when Jesus was in Bethany, in the house of Simon the leper, a woman came to Him having an alabaster box of precious ointment, and poured it on His head, as He reclined at table. And when the disciples saw it, they were displeased, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why trouble ye this woman? for she hath wrought a good work on Me. For the poor ye have always with you: but Me ye have not always. For in pouring this ointment on My body she hath done it for My burial. Truly I say to you, wherever this gospel shall be preached in the whole world, this also which she hath done shall be told in memory of her. Then one of the twelve, who was called Judas Iscariot, went to the chief priests, and said to them: What will ye give me, and I will deliver

Him to you? And they assigned him thirty pieces of silver. And thenceforth he sought opportunity to betray Him. And on the first day of unleavened bread the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the Passover? But Jesus said: Go into the city to a certain man, and say to him: The Master saith: My time is at hand; with thee I keep the Passover with My disciples. And the disciples did as Jesus ordered them, and prepared the Passover. And when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Truly I say to you, that one of you will betray Me. And they being very much troubled, began every one to say: Is it I, Lord? But He answered and said: He that dippeth his hand with Me in the dish, he will betray Me. The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed. It were better for that man if he had not been born. And Judas who betrayed Him, answered and said: Rabbi, is it I? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: Take and eat: this is My Body. And He took the cup, and gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the new testament which shall be shed for many, unto remission of sins. And I say to you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in the kingdom of My Father.

And when they had sung a hymn, they went out unto Mount Olivet. Then Jesus saith to them: All of you will be scandalized in regard to Me this night. For it is written: I will strike the Shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. And Peter answered and said to Him: Although all shall be scandalized in regard to Thee, I will never be scandalized. Jesus said to him: Truly I say to thee, that this night, before a cock crow, thou wilt deny Me thrice: Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner spoke all the disciples. Then Jesus came with them into a country place called Gethsemane: and said to His disciples: Sit ye here while I go yonder, and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be very sad. Then He saith to them: My soul is sorrowful even unto death: stay ye here, and watch with Me. And He went a little farther, and fell upon His face, and prayed, saying: My Father, if it be possible, let this cup pass away from Me. Nevertheless, not as I will, but as Thou. And He cometh to His disciples, and findeth them asleep, and saith to Peter: So, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again a second time He went away and prayed, saying: My Father, if this cup cannot pass away, except I drink it, Thy will be done. And He cometh again, and findeth them

sleeping: for their eyes were heavy. And leaving them, He went away again: and prayed the third time, saying the same words. Then He cometh to His disciples, and saith to them: Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he that will betray Me is at hand. While He was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, sent from the chief priests and the ancients of the people. And His betrayer gave them a sign, saying: Whom I shall kiss, that is He; hold Him fast. And forthwith he came to Jesus, and said: Hail, Rabbi: and he kissed Him. And Jesus said to him: Friend, for what art thou come? Then they came up, and laid hands on Jesus, and held Him. And behold one of those with Jesus stretched forth his hand, and drew his sword, and struck the servant of the high-priest, and cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels? How, then, shall the Scripture be fulfilled, that thus it must be done? In that hour Jesus said to the crowds: Ye are come out, as if to a robber, with swords and clubs to take Me. I sat among you daily teaching in the Temple, and ye did not lay hands on Me. Now all this was done, that the scriptures of the prophets might be fulfilled.

Then the disciples all left Him, and fled. But they that held Jesus, led Him to Caiphas, the high-priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests, and the whole council sought false testimony against Jesus, that they might put Him to death: And they found none, although many false witnesses had come forward. And last of all came two false witnesses: and said: This man said, I am able to destroy the temple of God, and to build it in three days. And the high-priest arose, and said to Him: Answerest Thou nothing to the things which these testify against Thee? But Jesus was silent. And the high-priest said to Him: I adjure Thee by the living God that Thou tell us whether Thou art the Christ, the Son of God. Jesus saith to him: Thou hast said it. But I say to you, hereafter ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now ye have heard the blasphemy: what think ye? They answered and said: He is worthy of death. Then they spat in His face, and buffeted Him; and some struck His face with the palms of their hands, saying: Prophecy to us, O Christ, who is he that struck Thee? But Peter sat without in the court; and there came to him a servant-maid, saying:

Thou also wast with Jesus, the Galilean. But he denied it before all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to those who were there: This man also was with Jesus of Nazareth. And again he denied it with an oath: I do not know the Man. And after a while, they who stood by came and said to Peter: Surely thou also art one of them, for even thy speech doth discover thee. Then he began to invoke curses on himself, and to swear that he knew not the Man. And immediately a cock crowed. And Peter remembered the words of Jesus which He had said: Before a cock crow thou wilt deny Me thrice. And he went out and wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And having bound Him, they led Him away: and delivered Him to Pontius Pilate, the governor. Then Judas, who betrayed Him, seeing that He was condemned, repented, and brought back the thirty pieces of silver to the chief priests and the ancients, saying: I have sinned by betraying just blood. But they said: What is that to us? Look thou to it. And casting down in the Temple the pieces of silver, he departed; and went and hanged himself. But the chief priests took the pieces of silver, and said: It is not lawful to put them into the treasury, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause

that field was called Hakeldama, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, who saith: And they took the thirty pieces of silver, the price of Him who was priced, whom they of the children of Israel did price. And they gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He made no answer. Then Pilate saith to Him: Dost Thou not hear how many things they testify against Thee? And He answered not a word, so that the governor wondered exceedingly. Now on the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, called Barabbas. When therefore they were gathered together, Pilate said: Whom will ye that I release to you, Barabbas, or Jesus, who is called Christ? For he knew that they had delivered Him up through envy. And as he was sitting on the tribunal, his wife sent to him, saying: Have nothing to do with that Just Man: for I have suffered much this day in a dream on account of Him. But the chief priests and the ancients persuaded the crowds that they should ask Barabbas, and destroy Jesus. And the governor answered and said to them: Which of the two will ye that I release to you? But they said: Barabbas. Pilate saith to them: What then shall I do with

Jesus Who is called Christ? They all say: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he did no good, but that rather a tumult was made, took water and washed his hands before the crowd, saying: I am innocent of the blood of this just man: look ye to it. And all the people answered and said: His blood be on us, and on our children. Then he released to them Barabbas, and having scourged Jesus, delivered Him to them to be crucified. Then the soldiers of the governor took Jesus into the hall, and gathered together unto Him the whole band. And stripped Him, and put a scarlet cloak about Him. And having platted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him, and mocked Him, saying: Hail, King of the Jews. And they spat upon Him, and took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And as they went out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to a place called Golgotha, that is, place of a skull. And they gave Him to drink wine mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots, that what was spoken by the prophet might be fulfilled, who saith: They divided My garments

among them: and on My vesture they cast lots. And they sat and watched Him. And they put over His head His charge, written: This is Jesus the King of the Jews. Then were crucified with Him two robbers: one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying: Vah, Thou who destroyest the temple of God, and in three days dost rebuild it, save Thyself: if Thou art the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others; Himself He cannot save: If He is King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver Him, if He love Him: for He said: I am the Son of God. And the robbers also, who were crucified with Him, reproached Him in like manner. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabachthani? that is, My God, My God, why hast Thou forsaken Me? And some who stood there and heard, said: This Man calleth Elias. And immediately one of them ran and took a sponge, and soaked it in vinegar, and put it on a reed, and gave Him to drink. And the others said: Hold, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up His Spirit.

Here all kneel, and pause awhile.

And behold the veil of the temple was rent in twain from the top even to the bottom, and the earth quaked, and the rocks were rent. And the monuments were opened, and many bodies of the saints, who had slept, arose. And they came out of the monuments, after His resurrection, and went into the holy city, and appeared to many. Now when the centurion, and they who were with him watching Jesus, saw the earthquake, and the things which took place, they were greatly terrified, saying: Indeed this was the Son of God. And many women were there, afar off, who had followed Jesus from Galilee, ministering to Him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a rich man of Arimathea, named Joseph, who himself also was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered up. And Joseph taking the body, wrapped it in a clean linen cloth, and laid it in his own new monument, which he had hewn out in the rock. And rolled a great stone to the door of the monument, and went away. And Mary Magdalene was there, and the other Mary, sitting over against the tomb. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we remember that that deceiver said while He was yet alive: After three days I will rise.

Command, therefore, the tomb to be made secure until the third day: lest His disciples come, and steal Him away, and say to the people: He is risen from the dead; and the last error will be worse than the first. Pilate said to them: Ye have a guard: Go, make it secure, as ye know how. And they went and made the tomb secure, sealing the stone with the guard.

EASTER SUNDAY

PRAYER

O GOD, Who through Thine only-begotten Son hast on this day overcome death, and opened unto us the gate of everlasting life, as by Thy helpful grace Thou dost prosper our good desires, so do Thou accompany them with Thy continual help. Through the same Christ our Lord. AMEN.

EPISTLE. 1 Cor. v. 7-8.

BRETHREN:—Purge out the old leaven, that ye may be a new paste, as ye are unleavened. For our passover, Christ, is sacrificed. Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

GOSPEL. Mark xvi. 1-7.

AT that time:—Mary Magdalene, and Mary the mother of James, and Salome, bought sweet

spices, that they might come and anoint Jesus. And very early in the morning, the first day of the week, they come to the monument, the sun being now risen. And they said, one to another: Who shall roll us back the stone from the door of the monument? And looking, they saw the stone rolled back: for it was very great. And entering into the monument, they saw a young man sitting on the right side, clothed with a white robe, and they were affrighted. But he saith to them: Be not affrighted: ye seek Jesus of Nazareth, Who was crucified. He is risen: He is not here: behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee: there ye will see Him, as He told you.

LOW SUNDAY

PRAYER

GRANT, we beseech Thee, O almighty God, that we for whom the feast of the passover hath now come to an end, may, through Thy merciful bounty, always retain in our life and manners the influence of the same. Through Christ our Lord. AMEN.

EPISTLE. 1 John v. 4-10.

DEARLY BELOVED:—All that is born of God, overcometh the world: and this is the victory, which overcometh the world, our faith.

Who is it that overcometh the world: unless he that believeth that Jesus is the Son of God? This is He Who came by water and blood, Jesus the Christ, not in blood alone, but in water and blood. And it is the Spirit who testifieth that Christ is truth. For there are Three Who give testimony in heaven: the Father, the Word, and the Holy Spirit: and these Three are One. And there are three who give testimony on earth: the spirit, and water, and blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because He hath testified of His Son. He who believeth in the Son of God, hath the testimony of God in himself. He who doth not believe the Son, maketh Him a liar: because he believeth not in the testimony, which God hath given of His Son.

GOSPEL. *John* xx. 19-31.

AT that time: — When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, through fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands and side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and said to them: Receive ye the Holy Spirit. Whose sins ye shall

forgive, they are forgiven them: and whose sins ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, His disciples were again within; and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put thy finger in hither, and see My hands, and bring hither thy hand, and put it into My side; and be not incredulous, but believing. Thomas answered, and said to Him: My Lord, and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou believest: blessed are they who have not seen and yet believe. Many other signs also Jesus performed in the sight of His disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing, ye may have life in His name.

SECOND SUNDAY AFTER EASTER

PRAYER

O GOD, *Who in the humility of Thy Son hast raised up a fallen world: grant to Thy faithful people perpetual gladness, and as Thou hast delivered them from the perils of eternal death, make them to rejoice with everlasting joy. Through Christ our Lord. AMEN.*

EPISTLE. *1 Peter ii. 21-25.*

DEARLY BELOVED:— Christ suffered for us, leaving to you an example, that ye should follow in the steps of Him, who committed no sin, nor was guile found in His mouth: who when He was reviled, reviled not: when He suffered, threatened not, but delivered Himself up to him who judged Him unjustly: who Himself bare our sins in His own body on the tree, that we, being dead to sin, should live to justice: by whose stripes ye are healed. For ye were as sheep going astray, but are now converted to the Shepherd and Bishop of your souls.

GOSPEL. *John x. 11-16.*

AT that time:— Jesus said to the Pharisees: I am the good Shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth

the sheep, and fleeth: and the wolf seizeth, and scattereth the sheep: And the hireling fleeth, because he is a hireling, and hath no care for the sheep. I am the good Shepherd; and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one Fold and one Shepherd.

THIRD SUNDAY AFTER EASTER

PRAYER

ALmighty GOD, *Who showest to those that are in error the light of Thy truth, that they may return into the way of justice, grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to that name, and follow such things as are agreeable thereto. Through the same Christ our Lord. AMEN.*

EPISTLE. *1 Peter ii. 11-19.*

DEARLY BELOVED:— I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul; having your conversation good among the Gentiles; that whereas they speak against you as evil-doers, they may, by the good works which they

shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil-doers and for the praise of the good; for so is the will of God that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men; love the brotherhood; fear God; honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanksworthy, in Christ Jesus our Lord.

LAST GOSPEL. *John xvi. 16-22.*

AT that time:—Jesus said to His disciples: A little while, and ye will not see Me: and again a little while, and ye will see Me: because I go to the Father. Then some of His disciples said, one to another: What is this that He saith to us: A little while, and ye will not see Me; and again a little while, and ye will see Me, and, because I go to the Father? They said, therefore: What is this that He saith: a little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him; and He said to them: Of this do ye inquire among yourselves, because I said: A little while, and ye will not see Me: and again a little while, and ye will see Me. Truly, truly, I say to you, that ye shall lament and weep, but the world shall rejoice: and ye

shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow, but I will see you again; and your heart will rejoice; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER

PRAYER

O GOD, Who makest the minds of the faithful to be of one will, grant unto Thy people to love what Thou commandest, and to desire what Thou dost promise; that amidst the various changes of the world our hearts may there be fixed where true joys abide. Through Christ our Lord. AMEN.

EPISTLE. *James i. 17-21.*

DEARLY BELOVED:—Every excellent gift and every perfect gift is from above, coming down from the Father of lights, with Whom is no change, nor shadow of alteration. For of His own will He hath begotten us by the word of truth, that we may be some first fruits of His creatures. Ye know, my dearly beloved brethren. And let every man be quick to hear, but slow to speak, and slow to anger. For the anger of man

worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of malice, receive with meekness the engrafted word, which can save your souls.

GOSPEL. *John xvi. 5-14.*

AT that time:—Jesus said to His disciples: I go to Him Who sent Me, and none of you asketh Me: Whither art Thou going? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convict the world of sin, and of justice, and of judgment: of sin, because they believed not in Me; and of justice, because I go to the Father; and ye will see Me no longer: and of judgment, because the prince of this world is already judged. I have yet many things to say to you: but ye cannot bear them now. But when He, the Spirit of truth, shall come, He will teach you all the truth, for He will not speak of Himself; but whatever things He hath heard, He will speak, and the things which are to come, He will show you. He will glorify Me, because He will receive of Mine, and show to you.

FIFTH SUNDAY AFTER EASTER

PRAYER

OLORD, from Whom all good things do proceed, grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy guidance may perform them. Through Christ our Lord. AMEN.

EPISTLE. *James i. 22-27.*

DEARLY BELOVED:—Be ye doers of the word, and not hearers only, deceiving yourselves. For if any man is a hearer of the word, and not a doer, he is like to a man beholding his natural countenance in a glass: for he beholdeth himself, and goeth away, and presently forgetteth what kind of a man he was. But he who looketh into the perfect law of liberty, and continueth in it, not becoming a forgetful hearer, but a doer of work, this man shall be blessed in his deed. If any man think himself religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Religion pure and undefiled, with God and the Father is this: to visit orphans and widows in their tribulation, and to keep one's self unspotted from the world.

GOSPEL. *John xvi. 23-30.*

AT that time:—Jesus said to His disciples: Truly, truly, I say to you: If ye ask the Father

anything in My name, He will give it you. Hitherto ye have not asked anything in My name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but I will show you plainly of the Father. On that day, ye will ask in My name: and I say not to you, that I will ask the Father for you: for the Father Himself loveth you, because ye have loved Me and have believed that I came forth from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to Him: Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee: by this we believe that Thou comest forth from God.

ASCENSION DAY

PRAYER

GRANT, we beseech Thee, almighty God, that as we believe Thine Only-begotten Son our Redeemer to have this day ascended into the heavens, so we may also in heart and mind dwell amid heavenly things. Through the same Christ our Lord. AMEN.

LESSON. Acts i. 1-11.

THE former treatise I indeed made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which He was taken up, after He had given commandments through the Holy Spirit to the apostles whom He had chosen. To whom, also, He showed Himself alive, after His Passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating with them, He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye have heard (He said) from My mouth. For John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence. They, therefore, who were come together, asked Him, saying: Lord, wilt Thou at this time restore the kingdom to Israel? But He said to them: It is not for you to know the times or moments which the Father hath set by His own power. But ye shall receive power when the Holy Spirit shall come upon you, and ye shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth. And when He had said these things, whilst they looked on, He was raised up, and a cloud received Him out of their sight. And as they looked steadfastly on Him, as He went up to heaven, behold two men stood by them in white apparel, who also said: Men of Galilee, why stand ye looking up into heaven? This Jesus, Who hath

been taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

GOSPEL. *Mark xvi. 14-20.*

AT that time: — Jesus appeared to the eleven as they were at table: and upbraided them with their unbelief, and hardness of heart, because they did not believe those who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow those who believe. In My name they shall cast out devils; they shall speak with new tongues. They shall take up serpents: and if they drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven and sitteth on the right hand of God. But they going forth, preached everywhere: the Lord working withal, and confirming the word with the signs which followed.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

PRAYER

ALMIGHTY, everlasting God, grant that we may always have a will devoted to Thee, and a sincere heart to serve Thy majesty. Through Christ our Lord. AMEN.

EPISTLE. *1 Peter iv. 7-11.*

DEARLY BELOVED: — Be ye prudent and watch in prayers. And above all things have constant, mutual love among yourselves: for love covereth a multitude of sins. Be hospitable one to another without murmuring: Every one, as he hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as by the strength which God supplieth: that in all things God may be glorified through Jesus Christ our Lord.

GOSPEL. *John xv. 26 — xvi. 4.*

AT that time: — Jesus said to His disciples: When the Paraclete cometh, Whom I will send to you from the Father, the Spirit of truth who proceedeth from the Father, He will give testimony of Me. And ye shall give testimony,

because ye are with Me from the beginning. These things have I spoken to you, that ye may not be scandalized. They will cast you out of the synagogues: yea, the hour cometh, that whoever killeth you will think that he offereth homage to God. And these things will they do to you, because they know not the Father nor Me. But these things I have told you, that when their time shall come, ye may remember that I told you.

PENTECOST, OR WHITSUNDAY

PRAYER

O GOD, *Who on this day didst teach the hearts of Thy faithful people, by the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through Christ our Lord.*
AMEN.

LESSON. Acts ii. 1-11.

WHEN the days of Pentecost were completed, the disciples were all together in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting. And there appeared to them parted tongues as of fire, and it sat upon every one of them: And they were all filled with the Holy Spirit, and began to speak

with other tongues, as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this voice was spread, the multitude came together, and were confounded in mind, because every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these who speak, Galileans? And how hear we every man our own tongue wherein we were born! Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretans and Arabians; we hear them speak in our tongues the great works of God.

GOSPEL. John xiv. 23-31.

AT that time:—Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and make our abode with him: he who loveth Me not, keepeth not My words. And the word which ye have heard, is not Mine, but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Spirit, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatever I have said to you. Peace I leave you, My peace I give you: not as the world giveth do I

give you. Let not your heart be troubled, nor let it be afraid. Ye have heard that I said to you: I go away, and I come to you. If ye loved Me, ye would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, ye may believe. I will not now speak many things with you: for the prince of this world cometh, and in Me he hath nothing. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I.

FIRST SUNDAY AFTER PENTECOST

PRAYER

O GOD, the strength of them that hope in Thee, graciously bear our prayers, and, since human frailty can do nothing without Thee, grant us the help of Thy grace, that in fulfilling Thy commandments we may please Thee both in will and in deed. Through Christ our Lord. AMEN.

EPISTLE. 1 John iv. 8-21.

HE that loveth not, knoweth not God: for God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because He hath

first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us; we also ought to love one another. No man hath seen God at any time.

GOSPEL. Luke vi. 36-42.

AT that time:—Jesus said to His disciples: Be therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given to you: good measure and pressed down, and shaken together and running over, shall they give into your bosom. For with the same measure with which ye measure, it shall be measured to you again. And He spake also a similitude to them: Can a blind man lead a blind man? do not both fall into the pit? The scholar is not above his teacher; but every one will be perfect, if he be as his teacher. And why seest thou the mote in thy brother's eye, and considerest not the beam that is in thine own eye? or, how canst thou say to thy brother: Brother, let me draw the mote out of thine eye, when thou thyself perceivest not the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye: and then wilt thou see clearly to draw the mote out of thy brother's eye.

TRINITY SUNDAY

PRAYER

ALMIGHTY, everlasting God, Who hast granted to Thy servants, in the confession of the true faith, to acknowledge the glory of the Eternal Trinity, and, in the power of Thy majesty, to adore the Unity, we beseech Thee that, by steadfastness in the same faith, we may always be defended from all adversities. Through Christ our Lord. AMEN.

EPISTLE. Rom. xi. 33-36.

OTHE depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For of Him, and by Him, and in Him, are all things: to Him be glory forever. Amen.

GOSPEL. Matt. xxviii. 18-20.

AT that time:—Jesus said to His disciples: All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even unto the consummation of the world.

CORPUS CHRISTI

PRAYER

O GOD, who under a wonderful Sacrament hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within us the fruit of Thy Redemption. Who livest and reignest, forever and ever. AMEN.

EPISTLE. 1 Cor. xi. 23-29.

BRETHREN:—I have received of the Lord that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, took bread, and giving thanks, brake it, and said: Take and eat: this is My Body, which shall be delivered for you: this do for the commemoration of Me. In like manner also He took the cup, after the supper, saying: This cup is the new covenant in My Blood. This do ye, as often as ye shall drink, for the commemoration of Me. For as often as ye shall eat this bread, and drink the cup, ye shall show the death of the Lord until He come. Therefore whoever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the cup. For he who eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

GOSPEL. *John vi. 56-59.*

AT that time:—Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He who eateth My Flesh, and drinketh My Blood, abideth in Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the Bread which came down from heaven. Not as your fathers ate the manna, and are dead. He who eateth this Bread, shall live forever.

SECOND SUNDAY AFTER PENTECOST

PRAYER

MAKE us, O Lord, to have a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Through Christ our Lord. AMEN.

EPISTLE. *1 John iii. 13-18.*

DEARLY BELOVED:—Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He who loveth not, abideth in death. Every one who hateth his brother, is a murderer. And ye know, that no murderer hath life everlasting abiding in himself. In this we know the love of God, that He laid down His life for us: and we

ought to lay down our lives for the brethren. He who hath the substance of this world, and seeth his brother in need, and shutteth up his bowels against him, how doth the love of God abide in him? My little children, let us love, not in word, nor tongue, but in deed and truth.

GOSPEL. *Luke xiv. 16-24.*

AT that time:—Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at supper time, to say to those who had been invited, that they should come, for now all things are ready. And they all began together to make excuse. The first said to him: I have bought a farm, and I must go out and see it: I pray thee, excuse me. And another said: I have bought five yoke of oxen, and I am going to try them: I pray thee, excuse me. And another said: I have married a wife, and therefore, I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the blind and the lame. And the servant said: Sir, it is done as thou hast commanded: and yet there is room. And the lord said to the servant: Go into the highways and hedges; and compel them to come in, that my house may be filled. But I say to you, that none of these men who have been invited, shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST

PRAYER

O GOD, *the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through temporal blessings that we finally lose not those which are eternal. Through Christ our Lord. AMEN.*

EPISTLE. *1 Peter v. 6-11.*

DEARLY BELOVED:—Humble yourselves under the powerful hand of God, that He may exalt you in the time of visitation, casting all your care on Him, since He is careful of you. Be sober and vigilant, for your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist strong in faith, knowing that the same sufferings befall your brethren in the world. But the God of all grace, Who hath called you to His eternal glory in Christ Jesus, will perfect, confirm, and establish you, after ye have suffered awhile. To Him be glory and empire forever and ever. Amen.

GOSPEL. *Luke xv. 1-10.*

AT that time:—The publicans and the sinners drew near to Him, to hear Him. And the Pharisees and the scribes murmured, saying:

This Man receiveth sinners, and eateth with them. And He spake to them this parable, saying: What man of you who hath a hundred sheep and loseth one of them, doth not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, he layeth it upon his shoulders, rejoicing; and coming home, he calleth together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep which was lost? I say to you, that even so there will be joy in heaven over one sinner that repenteth, more than over ninety-nine just men who need not penance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house and seek diligently, until she findeth it? And when she hath found it, she calleth together her friends and neighbors, saying: Rejoice with me, because I have found the piece which I had lost. So I say to you, there is joy before the angels of God over one sinner that repenteth.

FOURTH SUNDAY AFTER PENTECOST

PRAYER

GRANT, O Lord, *we beseech Thee, both that the course of this world may be peaceably ordered by Thy governance, and that Thy Church may joyfully serve Thee in tranquil devotion. Through Christ our Lord. AMEN.*

EPISTLE. *Rom. viii. 18-23.*

BRETHREN: — I think that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of him who made it subject in hope; because the creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain until now. And not only it, but ourselves also having the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of sons of God, the redemption of our body: in Christ Jesus our Lord.

GOSPEL. *Luke v. 1-11.*

AT that time: — When the crowd pressed on Jesus to hear the word of God, He stood by the lake of Genesareth, and saw two barks standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going up into one of the barks, that was Simon's, He desired him to put off a little from the land. And sitting down, He taught the crowds out of the bark. Now when He had ceased to speak, He said to Simon: Put off into the deep, and let down your nets for a draught. And Simon answering, said to Him: Master, we have toiled

all the night, and taken nothing; but at Thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes, and their net was breaking. And they beckoned to their partners who were in the other bark, that they should come and help them. And they came, and filled both the barks, so that they were almost sinking. When Simon Peter saw this, he fell down at the knees of Jesus, saying: Depart from me, for I am a sinful man, O Lord! For amazement had seized him, and all who were with him, at the draught of the fishes which they had taken; and so likewise James and John, the sons of Zebedee, who were partners of Simon. And Jesus said to Simon: Fear not; from henceforth thou wilt catch men. And when they had brought their barks to shore, they left all things and followed Him.

FIFTH SUNDAY AFTER PENTECOST

PRAYER

O GOD, Who hast prepared for those who love Thee good things beyond the vision of man, pour into our hearts such love toward Thee that we, loving Thee in all things and above all things, may obtain Thy promises, which exceed all that we can desire. Through Christ our Lord. AMEN.

EPISTLE. *1 Peter* iii. 8-15.

DEARLY BELOVED:—Be ye all of one mind in prayer, sympathizing, loving the brotherhood, merciful, modest, humble: not rendering evil for evil, nor insult for insult; but, on the contrary, blessing, for to this ye are called, that ye may inherit a blessing. For let him who will love life and see good days, refrain his tongue from evil, and his lips that they speak no guile: Let him turn away from evil, and do good: let him seek peace and pursue it, for the eyes of the Lord are on the just, and His ears are open to their prayers: but the countenance of the Lord is on those who do evil. And who is there, who can hurt you, if ye be zealous for good? But if also ye suffer something for justice, blessed are ye. And fear not their terror, and be not troubled. But sanctify Christ the Lord in your hearts.

GOSPEL. *Matt.* v. 20-24.

AT that time:—Jesus said to His disciples: Unless your justice abound more than that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven. Ye have heard that it was said to those of old: Thou shalt not kill: and whoever shall kill shall be in danger of the judgment. But I say to you, that whoever is angry with his brother, shall be in danger of the judgment. And whoever shall say to his brother, Raca, shall be in danger of the council. And whoever shall say, thou fool, shall be in danger

of hell-fire. If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar, and go first and be reconciled to thy brother: and then come and offer thy gift.

SIXTH SUNDAY AFTER PENTECOST

PRAYER

O GOD of all power and might, to Whom belongeth everything that is best, implant in our hearts the love of Thy name, and increase within us true religion: that Thou mayest nourish in us those things that are good, and by the zeal of our devotion mayest preserve what Thou hast nourished. Through Christ our Lord. AMEN.

EPISTLE. *Rom.* vi. 3-11.

BRETHREN:—All ye who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For, if we have been planted together in the likeness of His death, we shall be also of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, and that we may serve sin no longer. For he who is dead is justified

from sin. But if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead dieth now no more, death shall no more have dominion over Him. For that He died for sin, he died once; but that He liveth, He liveth to God. So ye also reckon yourselves dead indeed to sin, but alive to God, in Christ Jesus our Lord.

GOSPEL. *Mark viii. 1-9.*

AT that time:—When there was a great crowd with Jesus, and they had nothing to eat, He called his disciples together, and said to them: I have compassion on the crowd, for behold they have now been with Me three days, and have nothing to eat. And if I send them away fasting to their home, they will faint on the way, for some of them have come from afar. And His disciples answered Him: Whence can any one satisfy them with bread here in the wilderness? And He asked them: How many loaves have ye? They said, seven. And He commanded the crowd to lie on the ground. And He took the seven loaves, and gave thanks and brake them, and gave to His disciples to set before them, and they set them before the crowd. And they had a few small fishes: and He blessed them, and commanded them to be set before them. And they ate and were satisfied, and they took up the broken meat which remained, seven baskets full. And they who ate were about four thousand: and He sent them away.

SEVENTH SUNDAY AFTER PENTECOST

PRAYER

O GOD, *the ordering of Whose providence never erreth, we humbly beseech Thee to put away from us all hurtful things, and to give us all those things which are profitable for us. Through Christ our Lord. AMEN.*

EPISTLE. *Rom. vi. 19-23.*

BRETHREN:—I speak a human thing, because of the infirmity of your flesh: for as ye have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when ye were servants of sin, ye were free from justice. What fruit, therefore, had ye then in those things of which ye are now ashamed? For the end of them is death. But now being made free from sin, and having become servants of God, ye have your fruit unto sanctification, but the end everlasting life. For the wages of sin is death. But the grace of God is life everlasting, in Christ Jesus our Lord.

GOSPEL. *Matt. vii. 15-21.*

AT that time:—Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly are ravenous wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one who saith to Me, Lord, Lord, shall enter into the kingdom of heaven: but he who doeth the will of My Father Who is in heaven, he shall enter the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST

PRAYER

MERCIFULLY grant to us, O Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot exist without Thee, may by Thee be enabled to live according to Thy will. Through Christ our Lord. AMEN.

EPISTLE. Rom. viii. 12-17.

THEREFORE, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if by the spirit ye mortify the deeds of the flesh, ye shall live. For whoever are led by the Spirit of God, they are sons of God. For ye have not received a spirit of bondage again in fear, but ye have received a spirit of adoption of sons, in which we cry, Abba (Father). For the Spirit Himself

beareth testimony to our spirit, that we are children of God. And if children, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. Luke xvi. 1-9.

AT that time: — Jesus spoke to His disciples this parable: There was a certain rich man who had a steward, and he was accused to him of wasting his goods. And he called him, and said to him: What is this that I hear of thee? Give an account of thy stewardship: for thou canst be steward no longer. And the steward said within himself: What shall I do, since my lord taketh away the stewardship from me? To dig I am not able: to beg I am ashamed. I know what I will do, that when I am removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of the debtors of his lord, he said to the first: How much owest thou to my lord? He said: A hundred measures of oil. And he said to him: Take thy note, and sit down quickly, and write fifty. Then he said to another: And how much owest thou? He said: A hundred measures of wheat. He said to him: Take thy bill, and write eighty. And the lord praised the unjust steward, because he had done prudently: for the children of this world are wiser for their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when ye shall fail, they may receive you into the everlasting mansions.

NINTH SUNDAY AFTER PENTECOST

PRAYER

LET *Thy merciful ears, O Lord, be open to the prayers of Thy suppliant people: and that Thou mayest grant them their desires, make them to ask such things as please Thee. Through Christ our Lord. AMEN.*

EPISTLE. *1 Cor. x. 6-13.*

BRETHREN:—We may not be covetous of evil things, as even they coveted. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink, and they rose up to play. Neither let us fornicate, as some of them fornicated, and twenty-three thousand fell in one day. Neither let us tempt Christ, as some of them tempted, and were destroyed by the serpents. Neither murmur, as some of them murmured, and perished by the destroyer. Now all these things happened to them in figure: and they are written for a warning to us, on whom the ends of the world have come. Therefore let him who thinketh that he standeth, take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above what ye are able: but will even make with temptation an issue, that ye may be able to bear it.

GOSPEL. *Luke xix. 41-47.*

AT that time:—When Jesus drew near to Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things which are for thy peace: but now they are hidden from thine eyes. For the days will come upon thee, and thine enemies will cast a trench round about thee, and compass thee round, and straiten thee on every side: and beat thee to the ground, and thy children who are in thee: and they will not leave in thee one stone upon another: because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out those who sold therein, and those who bought, saying to them: It is written: My house is a house of prayer, but ye have made it a den of robbers. And He was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST

PRAYER

O GOD, *Who dost manifest Thine almighty power chiefly in showing pardon and pity, increase and multiply upon us Thy mercy; that we, running the way toward the attainment of Thy promises, may be made partakers of Thy heavenly treasures. Through Christ our Lord. AMEN.*

EPISTLE. *1 Cor. xii. 2-11.*

BRETHREN:—Ye know, that when ye were heathens, ye went to dumb idols, according as ye were led. Wherefore I make known to you, that no man speaking in the Spirit of God, saith anathema to Jesus. And no man can say, Lord Jesus, but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed by the Spirit is given the word of wisdom: and to another the word of knowledge, according to the same Spirit: to another faith in the same Spirit: to another the grace of cures in the one Spirit: to another the working of miracles, to another prophecy, to another the discerning of spirits, to another kinds of tongues, to another interpretation of speeches. But all these things the one and the same Spirit worketh, dividing to every one as He willeth.

GOSPEL. *Luke xviii. 9-14.*

AT that time:—To some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself: O God, I thank Thee that I

am not as the rest of men, extortioners, unjust, adulterers, as even this publican. I fast twice in the week; I give tithes of all I possess. And the publican, standing afar off, would not so much as lift his eyes to heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: for every one who exalteth himself will be humbled, and he who humbleth himself will be exalted.

ELEVENTH SUNDAY AFTER PENTECOST

PRAYER

ALMIGHTY, everlasting God, Who, in the abundance of Thy loving kindness, dost exceed both the merits and the desires of those who pray unto Thee, pour down upon us Thy mercy: forgiving us those things of which our conscience is afraid, and granting us those good things which our prayer does not presume to ask. Through Christ our Lord. AMEN.

EPISTLE. *1 Cor. xv. 1-10.*

BRETHREN:—I make known to you the gospel which I preached to you, which also ye have received, wherein also ye stand, by which also ye are saved: after what manner I preached to you, if ye hold it fast, unless ye have believed in vain. For I delivered to you first of all, that which I also received, that Christ died for our sins, according to the Scriptures: and that He

was buried, and that He arose again on the third day, according to the Scriptures: and that He was seen by Cephas, and after that by the eleven; then was He seen by more than five hundred brethren at once, of whom many remain until this present, but some are fallen asleep: afterwards He was seen by James, then by all the apostles: and last of all, as by one born out of time, He was seen by me also. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace unto me hath not been void.

GOSPEL. *Mark vii. 31-37.*

AT that time:—Jesus, going out of the borders of Tyre, came by Sidon to the sea of Galilee, through the midst of the borders of Decapolis. And they brought to Him one deaf and dumb; and besought Him to put His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and He spat and touched his tongue; and looking up to heaven He groaned, and said to him: Ephpheta; which is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spake rightly. And He charged them that they should tell no one. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well: He maketh both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST

PRAYER

ALMIGHTY and merciful God, of Whose gift it cometh that Thy faithful people do Thee worthy and laudable service, grant, we beseech Thee, that we run without stumbling to the attainment of Thy promises. Through Christ our Lord. AMEN.

EPISTLE. *2 Cor. iii. 4-9.*

BRETHREN:—Such confidence we have through Christ to God: not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God: Who also hath made us fit ministers of the new covenant: not in the letter, but in the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death formed with letters on stones was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance which is made void: how shall not the ministration of the spirit be more glorious? For if the ministry of condemnation is glory, much more the ministry of justice aboundeth in glory.

GOSPEL. *Luke x. 23-37.*

AT that time:—Jesus said to His disciples: Happy are the eyes that see the things which ye see. For I say to you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. And behold, a certain lawyer stood up, trying Him, and saying: Teacher, what must I do to possess eternal life? But He said to him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said to him: Thou hast answered rightly; this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus resumed and said: A certain man was going down from Jerusalem to Jericho, and fell in with robbers, who even stripped him and wounded him, and went away, leaving him half dead. And by chance a certain priest went down by the same road: and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, traveling, came near him; and seeing him, was moved with compassion. And going up to him, he bound up his wounds, pouring in oil and wine, and set him on his own beast, brought him to an inn, and took care of him. And the next day he took out two coins and gave to the innkeeper, and said:

Take care of him, and whatever thou shalt lay out over and above, I will repay thee at my return. Which of these three appeareth to thee to have been a neighbor to him who fell among the robbers? And he said: He who showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST

PRAYER

ALMIGHTY and everlasting God, give unto us an increase of faith, hope, and charity: and, that we may worthily obtain that which Thou dost promise, make us to love that which Thou dost command. Through Christ our Lord. AMEN.

EPISTLE. *Gal. iii. 16-22.*

BRETHREN:—The promises were made to Abraham and his Seed. He doth not say: and seeds, as if of many; but as of one: and thy Seed, which is Christ. And this I say, the covenant confirmed by God, the law which was made after four hundred and thirty years, doth not annul, so as to make void the promise. For if the inheritance be by the law, it is no more by promise. But God gave to Abraham by promise. What then was the law? It was put because of transgressions, until the Seed should come, to whom He had promised, it being ordained by

angels, in the hand of a mediator. Now a mediator is not of one: but God is one. Is the law then against the promises of God? God forbid. For if a law had been given which could give life, truly justice would have been by the law. But the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

GOSPEL. *Luke xvii. 11-19.*

AT that time:—As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten lepers, who stood afar off and lifted up their voices, saying: Jesus, Master, have mercy on us. And when He saw them, He said: Go, show yourselves to the priests. And it came to pass that, as they went, they were cleansed. But one of them, when he saw that he was cleansed, went back, and with a loud voice glorified God. And he fell on his face at His feet, giving thanks. And this was a Samaritan. And Jesus answering said: Were not the ten cleansed? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And He said to him: Arise, and depart, for thy faith hath healed thee.

FOURTEENTH SUNDAY AFTER PENTECOST

PRAYER

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual favor: and, because the frailty of man without Thee cannot but fall, keep it ever by Thy help from all things hurtful, and lead it to all things profitable to salvation. Through Christ our Lord. AMEN.

EPISTLE. *Gal. v. 16-24.*

BRETHREN:—Walk in the Spirit, and ye will not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary one to another, so that ye do not whatever things ye will. But if ye are led by the Spirit, ye are not under the law. And the works of the flesh are manifest, which are fornication, uncleanness, lasciviousness, luxury, idolatry, witchcraft, enmities, contentions, rivalries, wrath, quarrels, disputes, sects, envying, murders, drunkenness, revellings, and the like: of which I foretell you, as I have before said: that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, mildness, goodness, long-suffering, meekness, faith, modesty, continence, chastity. Against such there is no law. But they who are of Christ, have crucified their flesh with its vices and lusts.

GOSPEL. *Matt. vi. 24-33.*

AT that time:—Jesus said to His disciples: No man can serve two masters: for either he will hate one, and love the other, or he will cling to one, and slight the other. Ye cannot serve God and mammon. Therefore I say to you, be not anxious for your life, what ye shall eat, nor for your body, what ye shall put on. Is not the life more than the food? and the body more than the raiment? Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: yet your heavenly Father feedeth them. Are not ye of much more value than they? And which of you, by anxious thought, can add to his stature one cubit? And for raiment why are ye anxious? Consider the lilies of the field how they grow: they labor not, neither do they spin. Yet I say to you, that not even Solomon in all his glory was arrayed as one of these. Wherefore if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven: how much more you, O ye of little faith? Be not anxious, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things the heathen seek. For your Father knoweth that ye have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST

PRAYER

O LORD, *let Thy continual pity cleanse and defend Thy Church, and, because it cannot continue in safety without Thee, govern it evermore by Thy help. Through Christ our Lord. AMEN.*

EPISTLE. *Gal. v. 25 — vi. 10.*

BRETHREN:—If we live by the Spirit, let us walk also by the Spirit. Let us not be vain-glorious, provoking one another, envying one another. Brethren, even if a man be overtaken in any fault, ye who are spiritual correct him in a spirit of gentleness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so ye will fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every man prove his own work, and so he will have glory in himself only, and not in another. For every one shall bear his own burden. And let him who is instructed in the word communicate to him who instructeth him, in all good things. Be not deceived: God is not mocked. For what a man soweth, that shall he reap also. For he who soweth for his flesh, of the flesh shall also reap corruption; but he who soweth for the Spirit, of the Spirit shall reap everlasting life. And let us not be weary in well doing, for in due

time we shall reap if we faint not. Therefore whilst we have time, let us do good to all, but especially to those of the household of the faith.

GOSPEL. *Luke vii. 11-16.*

AT that time:— Jesus was going into a city called Naim: and there went with Him His disciples, and a great crowd. And when He came nigh to the gate of the city, behold, a dead man was carried out, an only son of his mother; and she was a widow: and a great crowd of the city was with her. And the Lord seeing her, was moved with pity towards her, and said to her: Weep not. And He came near, and touched the bier. (And they that carried it stood still.) And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And fear seized all: and they glorified God, saying: A great Prophet is risen up among us: and God hath visited His people.

SIXTEENTH SUNDAY AFTER PENTECOST

PRAYER

O LORD, we pray Thee that Thy grace may always precede and follow us, and make us continually to be given to all good works. Through Christ our Lord. AMEN.

EPISTLE. *Ephes. iii. 13-21.*

BRETHREN:— I desire that ye faint not in my tribulations for you: which is your glory. For this cause I bend my knees to the Father of our Lord Jesus Christ, from Whom every pater-nity in heaven and on earth is named, that He would grant you according to the riches of His glory, to be strengthened with power by His Spirit in the inner man, that Christ may dwell by faith in your hearts: ye being rooted and founded in charity, that ye may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the love of Christ which passeth knowledge, that ye may be filled to the whole fulness of God. Now to Him who is able to do all things more abundantly than we ask, or understand, according to the power which worketh in us, to Him be glory in the Church and in Christ Jesus for all generations, world without end. Amen.

GOSPEL. *Luke xiv. 1-11.*

AT that time:— When Jesus went into the house of one of the chief of the Pharisees on the Sabbath to eat bread, they were watching Him. And behold, a certain man who had the dropsy was before Him. And Jesus answering, spake to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they were silent. And taking hold of him, He healed him, and sent him away. And He answered them and

said: If the ass or ox of any of you fall into a pit, will he not immediately draw him out on the Sabbath day? And they could not answer Him, in regard to these things. And He spake a parable also to those who were invited, marking how they chose the first places at table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest one more honorable than thou be invited by him: and he who invited thee and him, come and say to thee: Give place to this man: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before those who sit at table with thee. For every one who exalteth himself will be humbled; and he who humbleth himself will be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST

PRAYER

GRANT to Thy people, we beseech Thee, O Lord, to avoid the defilements of the devil: and with a pure mind to follow Thee, the only God. Through Christ our Lord. AMEN.

EPISTLE. *Ephes.* iv. 1-6.

BRETHREN:—I, the prisoner in the Lord, beseech you to walk worthy of the vocation

wherewith ye are called, with all humility, and meekness, with patience, bearing with one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit, as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all: Who is blessed forever and ever. AMEN.

GOSPEL. *Matt.* xxii. 35-46.

AT that time:—The Pharisees came to Jesus. And one of them, a lawyer, asked Him, tempting Him: Teacher, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think ye concerning the Christ: Whose Son is he? They say to Him: Of David. He saith to them: How then doth David by the Spirit call Him Lord; saying: The Lord said to my Lord: Sit on My right hand, until I make Thine enemies Thy footstool? If then David calleth Him Lord, how is He his son? And no man was able to answer Him a word: neither durst any one from that day forth question Him any more.

EIGHTEENTH SUNDAY AFTER PENTECOST

PRAYER

DIRECT our hearts, we beseech Thee, O Lord, by the working of Thy mercy; because without Thee we are not able to please Thee. Through Christ our Lord. AMEN.

EPISTLE. 1 Cor. i. 4-8.

BRETHREN:—I give thanks to my God always for you, for the grace of God which is given you, in Christ Jesus: that in everything ye are made rich in Him, in all utterance, and in all knowledge: as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ, who also will confirm you to the end blameless, in the day of the coming of our Lord Jesus Christ.

GOSPEL. Matt. ix. 1-8.

AT that time:—Jesus entered into a boat, and passed over the water, and came into His own city. And behold they brought to Him a paralytic lying on a bed. And Jesus seeing their faith, said to the paralytic: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: This one blasphemeth. And Jesus seeing their thoughts, said: Why think ye evil in your hearts?

Which is easier, to say: Thy sins are forgiven thee, or to say: Rise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, then saith He to the paralytic: Arise, take up thy bed, and go into thy house. And he rose, and went into his house. And when the crowd saw it, they feared, and glorified God, Who gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST

PRAYER

O ALMIGHTY and merciful God, graciously keep us from all things that may hurt us: that we, being freed both in mind and body, may with ready hearts accomplish those things which Thou commandest. Through Christ our Lord. AMEN.

EPISTLE. Ephes. iv. 23-28.

BRETHREN:—Be ye renewed in the spirit of your mind, and put ye on the new man, who is created according to God in justice and holiness of truth. Wherefore laying aside lying, speak ye truth every one with his neighbor, since we are members one of another. Be ye angry, and sin not: let not the sun go down on your anger. Give not place to the devil. Let him who stole, steal no more: but rather let him labor, working with his hands what is good, that he may have wherewith to give to him who suffereth want.

GOSPEL. *Matt. xxii. 1-14.*

AT that time:—Jesus spake to the chief priests and the Pharisees in parables, saying: The kingdom of heaven is like to a king, who made a marriage feast for his son. And sent his servants to call those who were invited to the wedding: and they would not come. Again he sent other servants, saying: Tell those who were invited: Behold I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding. But they gave no heed, and went away, one to his farm and another to his merchandise: And the rest laid hands on his servants, and treated them shamefully, or slew them. But when the king heard of it, he was angry, and sent forth his armies, and destroyed those murderers, and burnt their city. Then he saith to his servants: The wedding indeed is ready: but they who were invited were not worthy. Go ye therefore into the highways, and as many as ye shall find, call to the marriage. And his servants went forth into the ways, and gathered together all whom they found, both bad and good: and the wedding was filled with guests. And the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind him hand and foot, and cast him into the outer darkness, there shall be wailing and gnashing of teeth. For many are called, but few chosen.

TWENTIETH SUNDAY AFTER PENTECOST

PRAYER

GRANT, in Thy mercy, we beseech Thee, O Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their offences, and serve Thee with a quiet mind. Through Christ our Lord. AMEN.

EPISTLE. *Ephes. v. 15-21.*

BRETHREN:—See how ye walk cautiously: not as foolish, but as wise, redeeming the time, because the days are evil. Therefore be not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury; but be filled with the Holy Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father. Subject to one another in the fear of Christ.

GOSPEL. *John iv. 46-53.*

AT that time:—There was a certain ruler, whose son was sick at Capharnaum. When he heard that Jesus was come from Judea into Galilee, he went to Him, and prayed Him to come down and heal his son: for he was at the point of death. Jesus therefore said to him:

Unless ye see signs and wonders, ye believe not. The ruler saith to Him: Lord, come down before my son die. Jesus saith to him: Go, thy son liveth. The man believed the word which Jesus said to him, and went away. And as he was going down, his servants met him: and brought word, saying that his son lived. He asked of them therefore the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and he believed, himself and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST

PRAYER

REEP, O Lord, we beseech Thee, Thy family by Thy continued goodness, that, through Thy protection, it may be free from all adversities, and devoted in good works to the glory of Thy name. Through Christ our Lord. AMEN.

EPISTLE. *Ephes. vi. 10-17.*

BRETHREN:—Be strengthened in the Lord, and in the power of His might. Put ye on the armor of God, that ye may stand against the wiles of the devil: For our wrestling is not against flesh and blood, but against the princes and the powers, against the world rulers of this

darkness, against the spirits of wickedness, in the high places. Wherefore take ye the armor of God, that ye may be able to resist in the evil day, and to stand perfect in all things. Stand, therefore, having your loins girt in truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace. In all things taking the shield of faith, wherewith ye may be able to extinguish all the fiery darts of the wicked one, and take the helmet of salvation, and the sword of the Spirit, which is the word of God.

GOSPEL. *Matt. xviii. 23-35.*

AT that time:—Jesus spake to His disciples this parable: The kingdom of heaven is likened to a king, who wished to settle accounts with his servants. And when he had begun to take the account, one was brought to him who owed him ten thousand talents. And as he had not wherewith to pay, his lord commanded that he should be sold, and his wife and children, and all that he had, and that payment should be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants who owed him a hundred denaria: and he laid hold of him, and seized him by the throat, saying: Pay what thou owest. And his fellow-servant falling down, besought

him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Now when his fellow-servants saw what had happened, they were very much grieved, and came and told their lord all that had happened. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also will My heavenly Father do to you, if ye do not forgive from your hearts every one his brother.

TWENTY-SECOND SUNDAY AFTER PENTECOST

PRAYER

O GOD, our refuge and strength, Who art the Author of all goodness, bear, we beseech Thee, the devout prayers of Thy Church: and grant that what we faithfully ask we may effectually obtain. Through Christ our Lord. AMEN.

EPISTLE. *Philipp. i. 6-11.*

BRETHREN:—We are confident in the Lord Jesus, that He Who hath begun in you a good work, will complete it until the day of Christ Jesus: as it is meet for me to think this

for all of you: because I have you in my heart, both in my bonds, and in the defence and confirmation of the gospel, ye all being partakers of my joy: For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding; that ye may approve the better things, that ye may be sincere, and without offence, until the day of Christ, filled with the fruit of justice through Jesus Christ, to the glory and praise of God.

GOSPEL. *Matt. xxii. 15-21.*

AT that time:—The Pharisees went and consulted among themselves how to ensnare Him in speech. And they sent to Him their disciples with the Herodians, saying: Teacher, we know that Thou art true, and teachest the way of God in truth; neither carest Thou for any one, for Thou dost not regard the person of men. Tell us, therefore, what thinkest Thou? Is it lawful to pay tribute to Cæsar, or not? But Jesus knowing their wickedness, said: Why tempt ye Me, hypocrites? Show Me the tribute money. And they offered Him a coin. And Jesus saith to them: Whose is this image, and the inscription? They say to Him: Cæsar's. Then saith He to them: Render therefore to Cæsar the things which are Cæsar's, and to God the things which are God's.

TWENTY-THIRD SUNDAY AFTER PENTECOST

PRAYER

O LORD, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may be delivered from the bonds of those sins which by our frailty we have taken upon ourselves. Through Christ our Lord. AMEN.

EPISTLE. *Philipp. iii. 17 — iv. 3.*

BRETHREN:— Be ye followers of me, and observe those who walk so, as ye have our model. For many walk, of whom I often told you (but now I speak even weeping), the enemies of the cross of Christ: whose end is destruction, whose god is the belly, and glory is in their shame, who mind earthly things. But our citizenship is in heaven; whence also we look for a Saviour, the Lord Jesus Christ, who will reform our vile body conformably to His glorious body, according to the working whereby He is able to subject all things to Himself. Therefore, my brethren, beloved and longed for, my joy and crown: stand thus in the Lord, beloved. I beseech Evodia, and I beseech Syntyche, to be of one mind in the Lord. I also ask thee likewise, sincere companion, help these women, who have labored with me in the Gospel together with Clement, and mine other fellow-laborers, whose names are in the book of life.

GOSPEL. *Matt. ix. 18-26.*

AT that time:— As Jesus was speaking to the multitudes, behold a certain ruler came up, and worshipped Him, saying: Lord, my daughter hath just now died; but come, lay Thy hand on her, and she will live. And Jesus arose and followed him, as did His disciples. And behold, a woman having an issue of blood twelve years came behind Him, and touched the fringe of His garment. For she said within herself: If I may but touch His garment, I shall be healed. But Jesus turned about, and seeing her, said: Be of good heart, daughter, thy faith hath healed thee. And the woman was healed from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels, and the crowd in an uproar, He said: Retire, for the maid is not dead, but sleepeth. And they laughed Him to scorn. And when the crowd was put forth, He went in and took her by the hand: and the maid arose. And the fame hereof went abroad into all that country.

If there should be more than 24 Sundays after Pentecost, the Masses after the 23d are of those Sundays after Epiphany, which were passed over. But the following Mass of the 24th Sunday is always said last.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

PRAYER

QUICKEN, O Lord, we beseech Thee, the wills of Thy faithful people; that they, more earnestly seeking after the fruit of divine grace, may more abundantly receive the healing gifts of Thy mercy. Through Christ our Lord. AMEN.

EPISTLE. Col. i. 9-14.

BRETHREN:—We cease not to pray for you, and ask that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding: that ye may walk worthy of God, pleasing in all things, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might according to His glorious power, in all patience and long-suffering with joy, giving thanks to God the Father, Who hath made us worthy to share in the lot of the saints in light; Who hath delivered us from the power of darkness, and translated us to the kingdom of His beloved Son; in Whom we have redemption through His blood, the forgiveness of sins.

GOSPEL. Matt. xxiv. 15-35.

AT that time:—Jesus said to His disciples: When ye shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: let him who readeth understand. Then let those who are in Judea flee to the mountains. And let not him who is on the housetop come down to take anything out of his house. And let not him who is in the field go back to take his coat. And woe to those who are with child, and to those who give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh would be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo! Here is the Christ; or there: believe it not. For false christs, and false prophets, will arise, and will show great signs and wonders, so as to deceive (if possible) even the elect. Behold I have told you before. If therefore they shall say to you: Behold, He is in the desert; go ye not out: Behold, in the closets; believe it not. For as the lightning cometh forth from the East, and appeareth even unto the West, so will also the coming of the Son of man be. Wherever the carcass is, there will the eagles also be gathered together. And immediately after the tribulation of those days the sun will be darkened, and

the moon will not give her light, and the stars will fall from heaven; and the powers of heaven will be shaken. And then will appear the sign of the Son of man in heaven: and then will all the tribes of the earth mourn: and they will see the Son of man coming in the clouds of heaven with great power and majesty. And He shall send his angels with a trumpet, and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, ye know that summer is nigh. So ye also, when ye shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

PRINCIPAL FEASTS OF THE CHRISTIAN YEAR

THE IMMACULATE CONCEPTION (*December 8*)

PRAYER

O GOD, Who, by the Immaculate Conception of the Virgin, didst prepare a worthy habitation for Thy Son, we beseech Thee that, as by the foreseen death of the same Thy Son Thou didst preserve her from all stain of sin, so Thou wouldst enable us, being made pure by her intercession, to come unto Thee. Through the same Christ our Lord. AMEN.

LESSON. *Prov. viii. 22-35.*

THE Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when with

a certain law and compass He enclosed the depths: when He established the sky above, and poised the fountains of waters: when He compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when He balanced the foundations of the earth: I was with Him forming all things: and I was delighted every day, playing before Him at all times; playing in the world: and my delight was to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

GOSPEL. *Luke i. 26.*

AT that time:—The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David and the name of the Virgin was Mary. And the angel coming in to her, said: Hail, full of grace, the Lord is with thee: blessed art thou among women.

ST. JOSEPH (*March 19*)

PRAYER

VOUCHSAFE, O Lord, we beseech Thee, that we may be helped by the merits of the Spouse of Thy most holy Mother, that what of ourselves we cannot obtain may be given to us through his intercession. Who livest and reignest, etc. AMEN.

LESSON. *Eccl. xlv. 1-6.*

THE beloved of God and men: whose memory is in benediction. He made him like the saints in glory, and magnified him so that His enemies feared him, and by his words He made prodigies cease. He glorified him in the sight of kings, and gave him commandments in the sight of His people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and He brought him into a cloud. And He gave him commandments before His face, and a law of life and instruction.

GOSPEL. *Matt. i. 18-21.*

NOW the generation of the Christ was thus: His mother Mary being espoused to Joseph before they came together, she proved to be with Child of the Holy Spirit. And Joseph, her husband, being just, and not willing to expose her, had a mind to put her away privately. But

while he thought on these things, behold an angel of the Lord appeared to him in a dream, saying: Joseph, son of David, fear not to take to thee Mary, thy wife, for That which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and thou shalt call His name Jesus; for He will save His people from their sins.

SS. PETER AND PAUL (*June 29*)

PRAYER

O GOD, *Who didst ballow this day by the martyrdom of Thy Holy Apostles Peter and Paul, grant unto Thy Church that as from them it received the faith, so in all things it may remain loyal to their teaching. Through Christ our Lord. AMEN.*

LESSON. Acts xii. I-II.

IN those days:—Herod the king stretched forth his hands to maltreat some of the Church: and he killed James the brother of John with the sword; and seeing that it pleased the Jews, he proceeded to seize Peter also. Now it was in the days of the unleavened bread: and when he had seized him, he cast him into prison, delivering him to four files of soldiers to guard, intending to bring him forth to the people after the passover. And Peter indeed was kept in prison; but prayer

was made without ceasing by the Church to God for him. And when Herod would have brought him forth the same night, Peter was sleeping between two soldiers, bound with two chains, and the sentinels before the door guarded the prison. And behold an angel of the Lord stood by, and a light shone in the room; and he struck Peter on the side, and awaked him, saying: Rise up quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and tie on thy sandals. And he did so. And he said to him: Wrap thy garment about thee, and follow me. And he went out and followed him, and knew not that what was done by the angel was real; but thought he saw a vision. And when they had passed the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And they went out, and passed on through one street; and immediately the angel departed from him. And Peter coming to himself, said: Now I know truly that the Lord hath sent His angel, and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GOSPEL. Matt. xvi. 13-19.

AT that time:—Jesus came into the district of Cesarea Philippi: and asked His disciples, saying: Who do men say that the Son of man is? And they said: Some, John the Baptist, and others, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them: But who say

ye that I am? Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answered and said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father Who is in heaven. And I say to thee: That thou art Peter, and on this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatever thou shalt bind on earth, shall be bound also in heaven: and whatever thou shalt loose upon earth, shall be loosed also in heaven.

ASSUMPTION OF THE B. V. M. (*August 15*)

PRAYER

PARDON, O Lord, we beseech Thee, the transgressions of Thy servants, that we, who by our own deeds are unable to please Thee, may be saved by the intercession of the Mother of Thy Son our Lord. Through the same Christ our Lord. AMEN.

LESSON. *Eccl. xxiv. 11-20.*

IN all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and He that made me, rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and

thy inheritance in Israel, and take root in My elect. From the beginning, and before the world, was I created; and unto the world to come I shall not cease to be: and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem. And I took root in an honored people, and in the portion of my God which is His inheritance: and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the meadows, was I exalted. I gave a sweet smell like cinnamon, and aromatic balm: I yielded a sweet odor like the best myrrh.

GOSPEL. *Luke x. 38-42.*

AT that time:— Jesus entered into a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. And she stood and said: Lord, dost Thou not care that my sister hath left me to serve alone? Bid her then help me. And the Lord answering, said to her: Martha, Martha, thou art anxious, and troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

FEAST OF ALL SAINTS (*November 1*)

PRAYER

ALMIGHTY, everlasting God, Who givest us to venerate in one Solemnity the merits of all Thy saints, we beseech Thee that through the multitude of our intercessors Thou wouldst bestow upon us the fulness of Thy mercy, which we most humbly desire. Through Christ our Lord. AMEN.

LESSON. *Apoc. vii. 2-12.*

IN those days: — Behold I, John, saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the land and sea, saying: Hurt not the land, and the sea, nor the trees, until we seal the servants of our God on their foreheads. And I heard the number of those who were sealed: a hundred and forty-four thousand were sealed, of every tribe of the children of Israel. Of the tribe of Juda twelve thousand were sealed: of the tribe of Reuben twelve thousand were sealed: of the tribe of Gad twelve thousand were sealed: of the tribe of Aser twelve thousand were sealed: of the tribe of Nephthali twelve thousand were sealed: of the tribe of Manasses twelve thousand were sealed: of the tribe of Simeon twelve thousand were sealed: of the tribe of Levi twelve thousand were sealed: of the tribe of Issachar twelve thousand were sealed: of the

tribe of Zabulon twelve thousand were sealed: of the tribe of Joseph twelve thousand were sealed: of the tribe of Benjamin twelve thousand were sealed. After these things I saw a great crowd, which no man could number, of all nations and tribes, and peoples, and tongues, standing before the Throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, Who sitteth upon the Throne, and to the Lamb. And all the angels stood around the Throne, and the ancients, and the four animals: and they fell down on their faces before the Throne and they adored God, saying: Amen. Praise, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God forever and ever. Amen.

GOSPEL. *Matt. v. 1-12.*

AT that time: — Jesus, seeing the crowds, went up on to the mountain, and when He had seated Himself His disciples came to Him. And He opened His mouth, and taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they who mourn: for they shall be comforted. Blessed are they who hunger and thirst after justice: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called

children of God. Blessed are they who suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is great in heaven.



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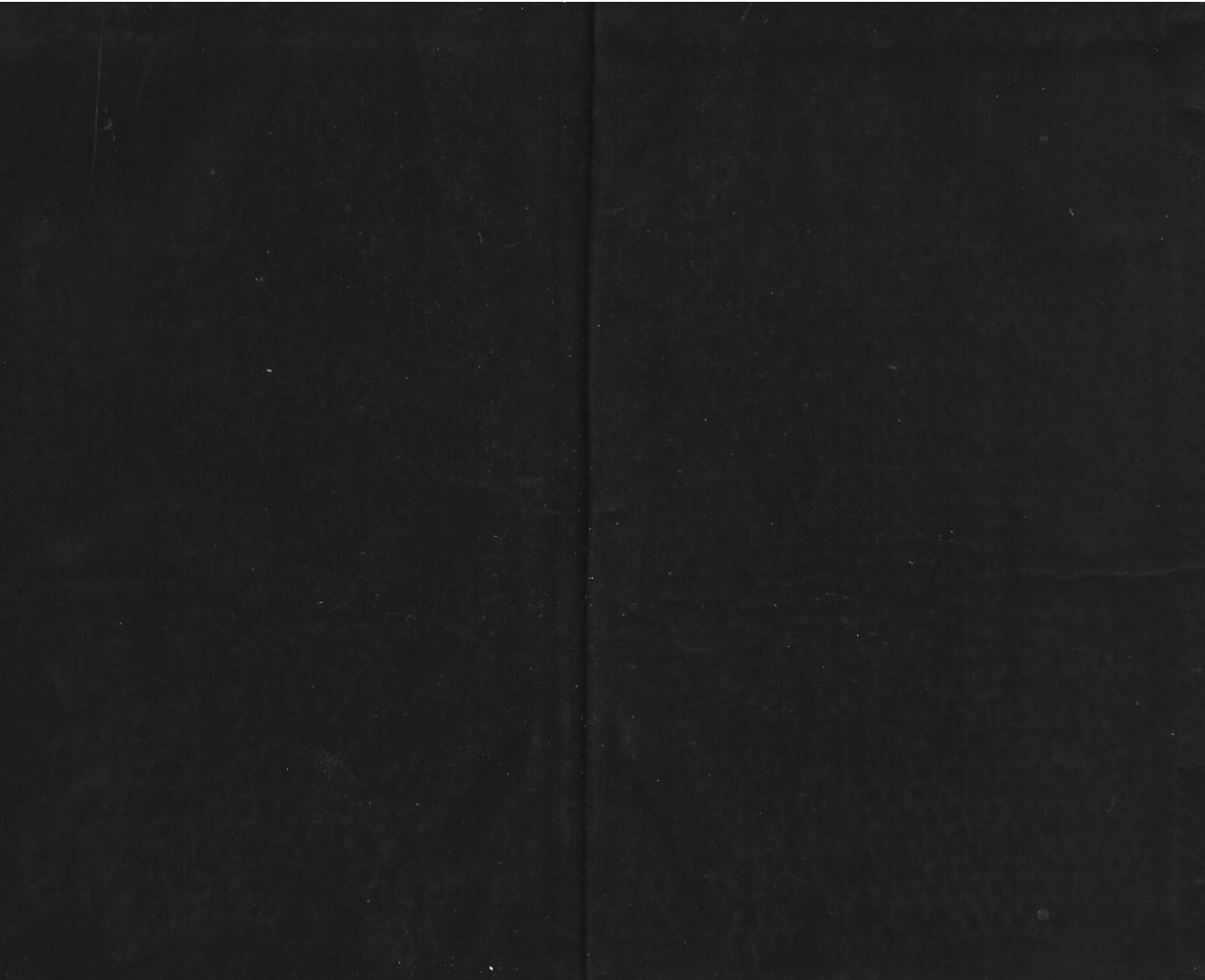
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1. The first part of the book is devoted to a general survey of the history of the subject. It begins with a brief account of the early attempts to explain the origin of life, and then proceeds to a more detailed consideration of the various theories which have been advanced from time to time. The author's own views are given in a separate chapter at the end of the book.

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